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THE  
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American Board of Commissioners for Foreign Missions.

Zulu Mission.—South Africa.

A MANZIMTOTE.

LETTER FROM MR. MCKINNEY, MARCH  
6, 1861.

*A Work of Grace.*

SEVERAL communications recently received from brethren of the Zulu mission, refer to a marked increase of religious interest at some of their stations, amounting to the apparent commencement of a decided work of grace. Like intelligence is received also from the Madura field. Such intelligence, in connection with what has previously reached us within the past few months, from Western Asia, (Marash especially,) from the Sandwich Islands, and from one station in Micronesia, will surely call forth emotions of gratitude, and will lead many, in this time of fear with reference to means for supporting our missionary work, to pray in hope, for spiritual blessings. Mr. McKinney wrote to the Treasurer of the Board, March 6:

I have but a few moments to write, but I am sure it will gratify you to know that God has of late been visiting us by his Spirit in this dark land. At Umvoti, Ifumi, and here, there are most cheering evidences of a work of grace in progress. With us, interest of a marked character began on the first day of the "week of prayer." We observed that week in concert with others, and the very first

day was marked for its solemnity. All seemed to feel that God was among us of a truth. The solemnity continued, deepening day by day, up to the last; and we have continued our daily prayer-meetings, morning and afternoon, to this time. Such were the encouragements to pray, that all our stations united in observing another week of special prayer for the outpouring of the Spirit. This week began February 24, and has but just closed. Most of our church members employed elsewhere returned, and spent the week at home. The work evidently received a new impulse from these meetings, and now the two daily prayer-meetings continue as before. The work is very quiet and still, going on hand in hand with our daily employments. But we find evidence that there is a work of grace, in the increased spirituality of most of our church members, their prayerfulness, humility, penitence for sin and desire for the salvation of sinners; and in the general thoughtfulness on the subject of religion among the impenitent. There have been several deeply interesting cases of the confession of long concealed sin, among those who have heretofore professed faith in Christ, and several cases of hopeful conversion, which are encouraging. There are a number

who openly profess to be anxious about their souls' salvation, and some who make no such profession nevertheless appear seriously inclined. One encouraging token is the fact, that our people who are away carry the prayer-meeting with them. Several are engaged in cutting wagon timber in the bush, at some distance, leaving here Mondays and returning Saturdays, and they keep up the daily prayer-meeting where they are.

We trust the work has but just begun. There seems to be an expectation of its continuance among our people, and they are praying earnestly that it may extend among the surrounding heathen. Pray for us, and ask Christians to pray more earnestly.

*Extract from another Letter.*

Mr. Wilder, of the Umtwalumi station, has forwarded a letter which he had received from Mr. McKinney in relation to this work, dated March 2, from which the following extracts are taken.

This has been a profitable week to us. Our people have mostly been at home, and the morning and afternoon prayer-meetings, and the extra mid-day service also, have been well attended. A very proper feeling seems to actuate all. There has been a humbling of themselves for sin, an increased spirit of prayer for the blessing of God, and I believe there has been a thoroughly spiritual work in many hearts. It is not unusual to hear Christians say, "It seems as if we had returned to our first love. We have not had such feelings since we were first converted. We have not seen such a season since the time when we became Christians, when the great subject of thought and interest was religion," &c. There is no excitement which may not last for years; the work seems to run deeper than mere feeling. Our meetings are quiet, but interesting. The people seem to come now because they wish to come. An increasing thoughtfulness on the subject of personal salvation is manifest among the impenitent. There are

few, I believe, who do not think somewhat about this subject.

Yesterday our people spent the day out among the heathen, and I think they will go to-day also. I appointed a meeting therefore, yesterday, for conversation with those who desired to converse about the salvation of their souls. There were fifteen present. Several of these are expressing hope, and one is an excommunicated church member. I think these are but a part of those who are really under more or less deep conviction of sin.

We believe the work is spreading. There seems a strong expectation, an earnest expectation, a *watching* for its extension among the surrounding heathen, on the part of our Christian people. Some of them say they already see a readiness to listen which for years they have not seen. To-day there was an inquiry, What do you hear from Umtwalumi? They are all awake to hear what God is doing at our stations.

Another thing that interests me is the feeling in reference to our prayer-meetings. A while ago the people thought we had better give up the morning meeting. We dropped it therefore, as to its more public character; but a few of us still continued to meet privately in the chapel, until it was made public again by one of them ringing the bell, at the request of others; and now I think all want both meetings. One says the meetings *will be kept up*. People seem to desire to pray and to hear. May the Lord work for us all, according to the riches of his grace. May he open the very windows of heaven, and pour us out a blessing so large that there shall not be room to receive it.

*Extract from Mr. A. Grout.*

It seems fitting to append to these statements by Mr. McKinney, the following extract from a letter to the Treasurer from Mr. Grout, of the Umvoti station.

Within the last three weeks I have held among our people three inquiry meetings. On two occasions I had pres-

ent twenty-six, and on the third twenty-eight. In all, of different individuals, thirty-seven have attended, and I think at least thirty are really anxious inquirers; or perhaps I should say, I think some fifteen or twenty of them truly converted. It seems the sequence of the world's daily prayer-meeting, on the first week in January. I hope men will every where continue to pray for us, lifting up holy hands and hearts, that Christ's kingdom may come,—come every where—come in Africa, all through it—come among the Zulus—come among the Africans in bondage—and come so as not, after all, to break up the old Federal Union—and last, though not least, come in the hearts of slave-holders; and this, if need be, so as to bring in the top-stone with shoutings, crying, Grace, grace unto it. Even so, Amen.

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### Madura Mission.—India.

#### BATTALAGUNDU.

LETTER FROM MR. WASHBURN, JANUARY 4, 1861.

MR. WASHBURN, it will be remembered, joined the Madura mission in May, 1860. He took charge of the Battalagundu station, formerly occupied by Mr. Chandler, in November, and in this letter he gives some account of the field which has thus come under his care, referring to its natural, as well as its moral aspects. Though occupied mainly with the study of the language, he had twice visited the various Christian villages of the station, and was becoming much interested in his work. The publication of the letter has been, necessarily, somewhat delayed, but it will be read with no less interest than it would have been at an earlier day.

#### *The Field and its People.*

You remember this place as it was in 1855, before a bungalow was erected. It was a beautiful spot then, in the midst of more grand and beautiful scenery than even a New Englander sees in his own New England. Those vast masses of the Pulneys, to the north and west of us, and those fantastic, isolated peaks at the

south, can never be looked upon without their influence being felt. And I think, if you could visit the place again to-day, you would think it no less beautiful now that a comfortable mission bungalow has been erected, and the people—the detracting portion of every scene in this land—have begun somewhat to feel the influence of Christianity.

The field of labor embraced in this station district, though less in extent and population than some others, is by no means insignificant. Examination shows that there are one hundred large villages and five hundred small ones within its limits, containing a population of more than 100,000 heathens, 17,000 Mohammedans, and 7,000 heathen Roman Catholics. It will be seen from this, that we are in the midst of a community which has no predispositions and gravitations towards Christianity, such as might be supposed to exist in countries long nominally Christian, and still possessing a corrupt and decayed Christianity. There, the people are Christian in name, as their fathers were before them, from remote generations, and they venerate the Christian name. They cherish the flickering memory of the holy purity of the first church and the first saints, and connect those days of purity with the days of their greatest national prosperity and glory; and they seem to recognize in the Christianity of the Bible, which the missionaries bring, the restoration of their ancient church and the realization of their dim but cherished ideal. And, with all, we are not among a people who are astir with re-awakened national life, and who, when once the gospel is introduced at central points, would spontaneously take fire in a hundred other localities, and the reformation spread by reason of a long-accumulated preparation. It is not thus in India. The people are dead in unmitigated heathenism, without any elastic response to the name or characteristic truths of Christianity, without the vestiges or the memory of an ancient



Christianity, and without a predisposition, when awakened, to look towards Christianity and the Bible with the hope of finding there deliverance and salvation; but running off on the track of old philosophy into deism and philosophic atheism. Such are the people around us.

Among such a population—of the number stated above, in this station district—we have seven catechists, one reader, and seven schoolmasters; and scattered about, here in groups and there in single families, four hundred and seventy-one persons who have renounced heathen practices and desire to be taught the gospel. We have in all twelve congregations. Within the year, the Society for the Propagation of the Gospel transferred to us the two stations it occupied within the Battalagundu station district—one at Ammapetty, the other on the Lower Pulney Hills. The former of these seems to be in a hopeful condition. The people have begun the erection of a substantial brick church, and promise to complete it themselves, without any great assistance from us. At the end of the last year, our congregations numbered 157 members more than at its beginning. Nine persons have been added to the church within the same period, three by profession, and six by letter.

#### *Benevolence.*

After the real conversion of the people, there is no matter in their training in godliness which lies with more weight on the missionaries' mind than this—securing the co-operation of the people in maintaining their own religious institutions, and contributing to suitable religious objects. Among every people, I believe, the pocket is the last thing connected with the man that feels the influence of gospel truth, and in this respect the Hindoos are no exception. During the past year, however, in connection with the Jubilee offering to the Board, 61 rupees have been contributed by the

natives in this station, beside what has been given at the various villages for repairs of churches, school-houses, &c. The history of the small gifts which have gone to make up that sum are not unworthy of an enduring record.

#### *Tours—Encouragement.*

So far as I have been able to tour among the people I have found much that encourages me. I now and then meet with those—a rare thing in this land—who are asking the great question, in simplicity and sincerity, "What shall I do to be saved?" I met one such man on my last tour. On the tour previous I had the pleasure of baptizing and receiving to the church an old man, the father of one of the head men of a congregation. In another village, the people are anxious to come over and join us, and begged us to establish a school among them. An old man, brandishing his arms, assured us that those present, at any rate, would come over to us; and if there were any who would not join with them, they would unite to drive them from the village. This case is an interesting and illustrative one. The people are relatives of some in Mr. Rendall's field who have become Christians, and thus the incident of Philip and Nathanael is again repeated. It was by the conversation of their relatives who first came over, that these were led to desire to join us. And who can tell how many times, in the regeneration of India, that incident is to be reenacted? For here Christianity seems to advance by households, families and classes.

#### *Meeting of the Board.*

Many, as they read what our brother says here, of rejoicing in India in view of intelligence from the last meeting of the Board in Boston, will be saddened by the thought that the then brightening prospects are again so soon clouded.

You can perhaps understand how, in receiving accounts of the Jubilee meeting of the Board, there was a sense of



great relief, as from a stifling pressure, when the telegraphic reports told the first, best news; how our interest grew as more particulars came; and how, when the full accounts reached us, we exulted with you, and seemed to enjoy the meeting over again, with feelings already directed into their appropriate channels. The spirit of that meeting will not evaporate, as the spirit of many enthusiastic meetings does. It has already reached round the world, and many have felt grateful, and have thanked the Board and thanked its officers and thanked the churches, and most of all have thanked God, for what has been done, and for the promise with which we open the coming half-century.

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MANDAPASALIE.

LETTER FROM MR. TAYLOR, FEBRUARY  
20, 1861.

*Hopeful Appearances.*

MR. TAYLOR commences his letter by stating that he has changed his mode of spelling the name of his station from Mandahasalie to Mandapasalie, in accordance rather with the usage of others than with his own judgment. He then refers to the religious interest which has been felt for some time past, in connection with the labors of other missionaries, upon the borders of the Madura district; and which now seems to be coming in upon that field, awakening hope and gratitude, and calling for effort by laborers there, and for earnest prayer from all who desire this crowning blessing—the abundant outpouring of the Spirit—upon their efforts. This revival, he remarks, “commenced near to us, (in the province of Tinnevely,) and, geographically, side by side with the Tirumungalum district.”

*Characteristics of the Revival.*

Respecting some characteristics of this work, and reasons for hoping that it is to extend and bless the Madura district, he writes as follows:

In this report, I propose not to give a detailed account of all parts of my field. The work is every where continued about as heretofore, and the general aspect of the whole is encour-

aging. I hope, by the time I must write again, to have something specially cheering to relate. You will surmise that in this remark I refer to the revival near us, and already begun among us. I look on it with hope for three reasons—because it is near us; because, in its origin and all its progress, it is so manifestly not of men but of God; and because it is so thoroughly renovating in its operations.

All accounts seem to show that it is of God, in a marked manner. It has not been the result of any special methods of labor, or particular exertions by any missionaries. Rather have missionaries had their attention called to it, at times, in places, and among persons, where they were not specially expecting it; and they have been called to enter into it and promote it as a work, in its origin and methods, of the Holy Spirit, and not of themselves.

It is particularly encouraging to learn how thorough it is, and how it causes the fruits of righteousness to spring forth. It shows that God is able of these stones to raise up children unto Abraham. The reproach that Tamil Christians have not native energy, and the depressing feeling in the minds of missionaries, that they can be expected to do but little except as they are overrun and directed by foreigners, is stayed by the facts of this revival. We are encouraged to believe that the same one and almighty Spirit will make his energizing grace to abound even here.

*Its Appearance in the Madura District.*

The way in which the work entered our field is worthy to be noted. The details Mr. Herrick may be expected to furnish; but, the fact of its manifestation first at Mallankinaru, seventeen miles from Tirumungalum, and even during the absence of the missionary, and among people of a different caste from those among whom it had chiefly prevailed in Tinnevely; its first marked appearance in a youth whom probably no

one would have selected for the earliest subject and agent of the Spirit's work; all these are facts that have been made known to us all, and are adapted to make us feel that the kingdom of God has come near unto us.

### *Meeting of the Sungkum.*

The first account of this work among us was made known in our missionary meeting in January. Immediately on my return from that meeting came the meeting of the Sungkum at this station. It was held at Poorasaloor, twelve miles from this place. It was a profitable meeting, and the news of the revival excited much interest. The reports that had been given in during the day showed that there was, in almost all parts of the field, an increase of general interest in the gospel; that many were giving some attention to the subject of religion; and that, here and there, some individuals were turning unto the Lord. West Caresacoolum seemed to be the most favored locality. It is only thirteen miles from Mallankinaru, and a part of our people are relatives of the Christians there. I have not heard of any instances yet of overpowering conviction and enlightenment, like the well marked cases in M., but individual instances of conversion have occurred, in which the workings of the same Spirit seemed to be clear.

### *Love-Feast—The Caste Test.*

One incident of this meeting I must relate. We had a real love-feast. I was told, on first going, that the Christians of the place, who are of the low Pullar caste, had determined to give all who should attend the meeting at their village a feast; but it did not occur to my mind, till the time for it had come, that it would be a caste test, or any thing more than an ordinary feast given in token of their Christian liberality. Before the time came, one Valaler, who has not been long with us, found some excuse and absented himself; but all others re-

mained, and so, in a spontaneous and unobjectionable manner, we had the old test renewed. Publicly, in a Pullar village, the Pullars prepared a feast, and Valalers and Chucklers, Pariahs and Pullars, pastors and catechists, teachers and readers, after asking a blessing, sat down and ate together.

Immediately after the meeting of the Sungkum, Mr. Tracy spent five days with me, touring in my field. Our observation led us to look with hope on the field, and with very much such expectation as the reports of the helpers at the meeting were adapted to inspire. I have since been to other places, and the conviction is strong in my mind, that though there is as yet, in this station, no specially marked work of the Spirit manifest, there is the "still small voice," which is widely felt and which refreshes like the dew.

### *TIRUMUNGALUM.*

LETTER FROM MR. HERRICK, MARCH 8, 1861.

### *Revival at Mallankinaru.*

IN the June number of the Herald, an extract was given from Mr. Herrick's letter, dated Feb. 7, in which he spoke of two visits to Mallankinaru, and of the religious interest at that place, which is referred to by Mr. Taylor in his letter on previous pages, and which, it will be noticed, resembles in its character, thus far, revivals which have attracted so much attention of late in other lands. Mr. Herrick now writes:

I propose to give a more particular account than was given in my last, of the work of grace in Mallankinaru. It may be proper to remark first, that the Christians of M. are of a different caste from that to which the revival in North Tinnevely, last year, was mostly confined. They had often heard of the revival there, but, so far as I am aware, had not had any direct communication with the Christians of that district.

### *Commencement of the Work.*

During a part of last year there were

several cases of disagreement between different members of the church and congregation in Mallankinaru. Indeed, there had not been entire union for several years. This state of things was the cause of much sorrow and anxiety to the catechist. Towards the end of the year he made special efforts to heal the differences, earnestly exhorting the people to become reconciled to each other as a preparation for a new year. On the evening of December 24, one man invited another, towards whom he had indulged feelings of hardness, to come to his house and pray. The invitation was accepted, and a reconciliation followed. A general meeting was held at the same house the next night, and others became reconciled. On the evening of the 27th of December, a series of meetings was commenced, one object of which was to pray for the blessing of God upon the new year, and another, to bring the gospel before the minds of persons not accustomed to attend meeting on the Sabbath. The weather being clear, and the moon near the full, the meetings were held in front of the church, in the open air. The meeting of the second evening was very full.

The next evening, while they were singing, after prayer and an address from the catechist, a sober-minded young man, eighteen or nineteen years of age, began to tremble and weep, and to cry out in distress on account of his sins. No one knew at first what to think of this, and some tried to stop him. It seemed to the catechist, at length, that from what he had heard of the work of the Holy Spirit, this young man might be under his influence. After speaking for a time of his own sins, he began to reprove, with great severity, a few members of the church, calling them by name and specifying the faults of which they had been guilty. He next addressed the heathen present, urging them to repentance. They thought, from his manner, that he might be under demoniacal influence, (in the opinion of the

heathen very common in this country,) but could not understand how, on this supposition, he should speak as he did. After he had continued his remarks till late, trembling, as the catechist informed me, the whole time, he was led home.

The next day being the Sabbath, he rose early and went out among the people, striving to persuade them to abstain from labor and attend meeting. I saw him two weeks later, and heard him pray and speak in a very humble, appropriate manner. I have seen him twice since, and think he gives good evidence of true conversion. The catechist speaks of him as prayerful and very active in his efforts to bring others to repentance. From that time until now the Holy Spirit has been evidently present there, doing his appropriate work. The catechist says that all divisions have been healed, and often speaks of his own work as now very pleasant and very easy.

#### *Its Character.*

Seven or eight women, and about the same number of men, seem to have been brought under the special influence of the Spirit, and I trust have been born again. Judging from what I have seen myself, and heard from the catechist, their exercises seem to have been entirely similar to those of persons in America, brought under the influence of the Spirit in times of religious revival. Several have manifested great sorrow and concern for their salvation, confessing their sins, praying for forgiveness, and requesting the prayers of Christians in their behalf. This state of mind has generally been followed by peace, and an earnest desire for the salvation of others. The mental exercises of a few have been such as to cause violent tremblings and cries of distress, and one or two were thought to lose their consciousness for a time. Farther than this there has been nothing to which the most scrupulous could take exception. Several of the church members have been much quickened, and a few seem now to have seen



their true condition as sinners for the first time. Two or three heathen have been apparently brought under the influences of the Spirit, but whether they have been led to accept Christ or not, I am unable to say. The labors of the catechist are abundant and judicious; and his wife is untiring in her efforts among the women.

#### *An Individual Case.*

The following account of one of the last cases there, that have been reported to me, I think will be interesting to you. It occurred about ten days ago. I will give it in the language of the catechist, changing a few expressions slightly, without altering the sense. "I am thankful to inform you, that on last Sunday the Spirit of God began to work again, showing that his presence is still among the people. After the forenoon meeting, the people, instead of keeping the Sunday school, held a prayer-meeting. The women met in my house while the others remained in the church. During the prayer-meeting among the women, a widow about sixty years of age, when praying, cried aloud, shedding tears and striking her hands on the floor and on her head. My wife came and whispered to me, and I went with her into the house. The woman, in a manner indicating great agony and with a loud cry, was praying, 'O Lord, I am a great sinner. Pardon my iniquities for my Savior's sake. Cast me not away like the five foolish virgins. O, I see the tormenting and terrible hell fire. O, my Savior, send me not to that place.'

"With my trembling hands I opened the New Testament, while all the women were kneeling down and praying, and read from the 25th verse to the end of the 11th chapter of Matthew, and advised her; but she would not be comforted. I then offered up prayer for her peace and comfort. She was still shivering and lamenting. As it was growing late I told the women to conduct her to her house. Again in the afternoon meeting

she cried very much, shedding tears from the beginning to the end. The next morning she came to the meeting, (the female prayer meeting,) and prayed very earnestly, especially for her children and two brothers, one of whom is still a heathen. Afterwards she went to the houses of all the people with whom she is acquainted, and warned all, both men and women, to turn their minds to the Lord." I have since learned that several heathen have been led to attend meeting through her instrumentality.

The importance of such a work here cannot be too highly estimated. It will tend much to raise the standard of piety among church members. When I was last at M., one recently converted woman requested prayers for her husband, and another for her son, both of whom are members of the church. Their experience has been so different from any thing they have witnessed in those for whom they requested prayer, as to awaken the fear that though church members they have not been born again. The example thus afforded of the work of the Holy Spirit, will also be of great importance. Even the heathen, as the catechist says, are so much impressed that they do not dare to open their mouth in opposition. We cannot be too thankful for the commencement of this work, nor too earnest in prayer that it may continue and extend.

#### *Maharatta Mission.—India.*

##### *BOMBAY.*

LETTER FROM MR. HARDING, MARCH 6, 1861.

#### *Visit to Sholapoor.*

THIS letter is dated at Sholapoor, and has reference to that place and the region around, where Mr. Harding had been spending several weeks. The letter presents one of many cases in which circumstances seem to call upon our missions to occupy new points, and extend the influence of truth in fields made ready before them. But for means thus to expand—thus to follow apparent leadings of Providence and *advance* in the work of bring-



ing the world to Christ—the missions and the Prudential Committee must look to the churches. At present the question presses—Can sufficient means be secured even for maintaining, with efficiency, positions already taken? Will not every reader inquire, ‘Lord, what wilt thou have me to do?’ and hope and pray for the speedy passing away of present embarrassments, and the bringing of this and of every good work into “a large place.”

Sholapoor is in the valley of the Seena (or Sina) River, “a narrow valley,” Mr. Ballantine says, “extending from a few miles above Ahmednuggur to some distance beyond Sholapoor, where the Seena unites with the Bheema.” Mr. Harding writes:

In accordance with the recommendation of the mission, I left Bombay in December, and proceeded with my family to Sholapoor. With the exception of six miles on the Ghaut, the railroad is now completed between the two places, a distance of 275 miles. We started at nine o'clock in the evening, and arrived at four P. M., the next day. In the region of Poona there are some high mountains, but beyond there the country is uniformly level, or slightly undulating. Hence there is nothing peculiarly attractive in the scenery. We cross two large rivers, the Bheema and Seena, and several smaller ones. The soil is generally much more fertile than that along the road to Ahmednuggur, though not equal to that in the valley of the Godavery.

### *The City.*

Sholapoor is elevated slightly above the surrounding country. The city, according to the custom of this land, is surrounded by a high wall, though the population has so much increased that there are now about as many living outside of the wall as within it. South of the city, and within a few rods of it, is a large fort, and around this fort a very wide ditch, which serves as a tank for the people of the city. South of the fort, extending about two miles, are the military cantonments. Until recently a large military force has been kept up here, but now communication is so direct with Poona and Bombay that a smaller force

is deemed sufficient. Including the military and civil officers, and a few persons connected with the railway, there are about twenty European families at the station, and among these a chaplain and two or three medical men. The native population is probably not less than 70,000. Thus it is one of the largest cities in this part of India; yet hitherto hardly anything has been done for the spiritual enlightenment of its inhabitants. Some years ago Mr. Munger visited the place once or twice, and with this exception I know not that any missionary has ever labored here till now.

### *Promising as a Field of Labor.*

I have with me a young man from the theological class at Ahmednuggur. Soon after we arrived we commenced preaching in the city, going out morning and evening of each day. A good deal of interest was excited among the people, many called at our house for conversation, and there was a great demand for Christian books. During the first month, 2,000 books and tracts were sold, and more than that number have been sold since. Of course we meet with some opposition, and there will doubtless be more hereafter; yet I cannot but look upon this as a most interesting field of missionary labor, in respect both to Sholapoor itself and to the country around. Within ten miles of the city there are no less than fifty villages. Its position also, in respect to Ahmednuggur and Satara, is an important consideration. It is almost equally distant from those two places, one hundred and twenty miles nearly east of Satara and south-east of Ahmednuggur.

### *Punderpoor and Villages—An Opening.*

Thirty-six miles west of Sholapoor is a large city, Punderpoor, the great place of pilgrimage for this part of the country. Three weeks ago I went to that place and met brother Wood, of Satara. We spent several days there, and had good opportunities for preaching the word.

That would be an excellent place for a mission station, had we any one to go there. Between Punderpoor and Sholapoor there are twelve or fifteen villages, some of them quite large. Several persons from one of these villages had called upon us on two occasions at Sholapoor, and I had never seen so deep an impression made by the first presentation of truth, as was apparently made in this case. When we called upon these persons at their own village they manifested great joy, and were very earnest in asking that some Christian teacher might come and live with them. Had we the men and the means, it would seem very easy to begin at once a system of village operations here.

#### *Other Places—Cases of Interest.*

After visiting Punderpoor, Mr. Harding made a tour northward, thirty-six miles, visiting Wyrag, a town of from 10,000 to 15,000 inhabitants, and Barsee, twelve miles beyond Wyrag, a still larger and more important place. He writes:

We spent four days at Barsee and three at Wyrag, and were greatly encouraged by the appearance of the people and the attention given to our message. We met with several very interesting cases in both places. Six or eight years ago Mr. Munger went over this same road, and it was interesting to observe that in many places, he, and his instructions, were remembered. One man, a Mahar at Barsee, seems to have been persuaded to give up idolatry at that time. I do not think him a converted man, but he is in a very hopeful state of mind. The same may be said of others who live with him. They were very desirous to have a Christian teacher come among them, and I fully believe that if they could enjoy the instructions of such a teacher, there would be conversions among them in a very short time. There are fifteen villages between Sholapoor and Barsee. The road is very good, and it extends on to Ahmednuggur.

Barsee or Wyrag will without doubt be a place for a mission station, as our operations extend in this region. I feel a deep interest in the work that we left in Bombay. I shall take it up again with undiminished pleasure when we return, yet I very much wish there were no necessity for our returning. This is just such a field as I have always wished to labor in, if Providence should so direct; and I shall return to Bombay with the hope of coming back here at no very distant day. I do hope the Committee will see the importance of occupying this place as soon as possible.

I have been interested to notice the effect of my absence on the pastor and the church in Bombay. There is evidently need of a missionary there, but I think a temporary absence has done no harm. Ramkrishnapunt has felt the responsibility, and has been compelled to take hold of the pastoral work with much more vigor than before. Yesterday he wrote me that he had formed a class of candidates for baptism. There were six in the class, and two more will probably attend.

Mr. Wood, of Satara, in a letter recently received, speaks with much interest of what he saw on his visit to Punderpoor and Sholapoor. Of the railroad extending to Sholapoor he says: "The iron horse was an interesting sight, steaming away over the broad plains so far in the interior, 276 miles from Bombay, and exhibiting one of the most decided marks of *advancement* India has ever seen. This railroad will be of incalculable importance to a mission at Sholapoor. That city is now in close proximity to Bombay." He urges the immediate occupancy of the place, saying: "In my view Sholapoor is a most interesting and important missionary field. It has a large population, and is the centre of a great inland trade. Punderpoor would be a most interesting out-station, and Mr. Harding tells me that Barsee is still more interesting. What a field we have, sweeping round from the Godavery on the north to Sholapoor, and then west to the rugged mountains of the Sahyadri range, or Mahabulishwar hills! Are the Committee ready to occupy it?"

It may be well to say, that a new missionary is ready, and would be very soon sent out to occupy Sholapoor, if the condition of the

Treasury would warrant the expense. The churches must decide what shall be done.

## Syria Mission.

### *Appeal for Reinforcement.*

A LETTER below, from Mr. Lyons, of Tripoli, will serve to bring before the mind of the reader, with some distinctness, one of the many cases in which our missionary brethren abroad feel deeply, and with much reason, that they need *reinforcement—strengthening*—in their various fields, instead of that farther reduction in the number of native helpers, if not of missionaries also, and in means at their disposal, which is threatened by the present aspect of the Board's financial circumstances. But as introductory to that letter, it is proper to give a few extracts from a communication from Messrs. Thomson and Jessup, representing, in behalf of the mission, "the state of the field and its needs." After brief reference to the events of the past year in Syria, and stating that still they are "not without grounds of encouragement," the brethren speak of the departure of Messrs. Bird and Eddy as having left them "numerically weaker than ever." Sidon was left with but one missionary, the pressure at Beirut requiring Mr. Jessup's presence there; and Mr. Lyons was alone at Tripoli, till joined by Mr. Wilson, who was obliged to leave Homs. Now, Mr. Wilson is also called, in the providence of God, to return to his native land, and Mr. Lyons has been transferred to Sidon, leaving "the whole northern part of the field, temporarily at least, unoccupied." The circumstances of other stations are referred to, and the *necessity* of a reinforcement of three men—two for Tripoli, "if that place is to be occupied with a view to the working of Homs from that point," and one to be associated with Mr. Calhoun at Abeih, "if the seminary is to be re-opened." If the mission is to be left in its present reduced state, and so restricted in its field of operations, they say, "We question seriously, whether the Board or the churches would be willing to maintain a male seminary and a female school, to educate helpers and teachers; or whether a mission so crippled could spare men from its effective preaching force for the work of translation," (to which Dr. Van Dyck is, "of necessity, entirely set apart,") "and editing religious books." They then remark:

Yet it is plain that there is no mission now in existence, so well fitted and fur-

nished with the means and apparatus for completing the translation of the Scriptures, and preparing a permanent religious literature for the Arabic-speaking population of the globe, as the Syria mission of the American Board of Commissioners for Foreign Missions. When the translation is completed, Commentaries, a Concordance, and other books, will be absolutely necessary for the proper development of the future native preachers of the country. No other mission could become so well fitted as is the Syria mission for this work, in less than twenty years. We regard this point as worthy of consideration.

We sympathize most deeply with the Prudential Committee in their trials, in this time of financial embarrassment; but we feel that the proper way to incite the churches to new endeavors is not to propose retrenchment and abandonment, but to state what the Lord indicates to be our duty, and call upon the churches to sustain us. The country is still in an unsettled state, but opportunities for usefulness are increasing beyond our strength, and our faith is strong that good is yet to come out of all these overwhelming calamities.

### TRIPOLI.

LETTER FROM MR. LYONS, APRIL 18, 1861.

THIS letter, as intimated above, brings distinctly to view the importance of a reinforcement for Tripoli and Homs. The Christian reader will bear in mind, as he peruses it, that this and other like appeals cannot be responded to by the Prudential Committee, unless the churches can and will respond to their appeal for means. Indeed, simply to leave missions crippled, as in many cases they now are, is not by any means the full extent of that sore evil which is threatened by the present prospects of the treasury. May the Lord speedily enlarge the hearts of his people; and increase the means of those who have a heart to devise liberal things, but to whom means are wanting.

### *Leaving Tripoli.*

You have been made acquainted, ere



this, with the action of the last annual meeting of our mission, transferring me to the Sidon station and continuing Mr. Jessup in Beirut. With the grounds of this action you are also acquainted. Reasons connected with the health of the mission families in Tripoli have hitherto prevented me from removing to Sidon, but I am now expecting to take my family thither. Mr. Wilson, in accordance with the advice of Dr. Van Dyck and the other members of our mission, is making preparations to return with his family to the United States. In consequence of his departure and my transference to Sidon, the whole of our mission field north of Beirut will be left unoccupied. It is true Mr. Jessup holds a nominal connection with this station, but such are the exigencies of the work at Beirut, that at present there appears to be no prospect of his returning hither.

#### *Claims of the Field.*

Under these circumstances it seems fitting, before taking my final departure from this, the scene of my past missionary labors, to write you briefly concerning the state and prospects of the missionary work at Tripoli and Homs, and the claims upon our consideration of these respective stations.

As you will have seen, by the last annual report of this station, the missionary work at Tripoli has made little apparent progress. The obstacles are great and the opposition persistent and obstinate. The importance of the place, as a missionary station, is owing mainly to the fact that it is a centre of operations for the immense Christian population around it. Within a day's ride of Tripoli, there are upwards of one hundred Christian villages, comprising a population of about fifty thousand souls; and in some of these villages, as at Sheikh Mohammed, Halba, Bans, Kista, &c., there is a good deal of light already, and the gospel leaven is gradually and silently working. Therefore, setting aside the claims of Tripoli, that is, of

the city itself, as a place for missionary operations, it still remains a most important centre from which to reach the surrounding population, and should not long remain unoccupied.

#### *Homs—A Missionary Needed.*

Homs has, in my view, strong and peculiar claims upon us. The Christians of that city number five or six thousand. They are a very different class from those of Tripoli. They are poorer, humbler, more simple-minded, honest and sincere; just such a people as a missionary loves to labor among, for it is among such a people that his labors are most appreciated and blessed. I have this day returned from a visit to that interesting station, and will communicate a few facts with respect to the state of things there.

There are about forty avowed Protestants in the place, and I was informed that there are nearly two hundred who are more or less enlightened in the truth and inclined to Protestant sentiments. Two men, for their bold and open advocacy of these sentiments, had been publicly threatened, a few days before I arrived, with excommunication from the Greek church. I preached there last Sabbath twice; in the forenoon to an audience of sixty or more, and in the afternoon, to upwards of a hundred—the room being filled with persons seated on the floor, while many stood in the doors and windows; and what made the occasion more interesting was the fact that the greater proportion of the audience were young men, the heads of families. They listened with marked attention, and many of them, at the conclusion of the services, as also on the succeeding day, came to me and begged earnestly that a missionary might be sent to them, saying—"Why are we thus left without a spiritual guide? We have no one to teach us, or pray for us, or strengthen us." I could only commend them to God and his grace, for I could give them no encouragement that any missionary would be sent to them for a



long time to come. This announcement filled their hearts with sadness, and the necessity of making it saddened my own heart also.

These inquirers after the truth have already borne much persecution, and being as yet weak in knowledge and faith, they need the presence of a missionary to teach them to depend more and more upon Him who is all powerful to sustain and save. It is evident that the faithful labors of Mr. and Mrs. Wilson at Homs have not been in vain. The seed they have sown in years past is springing up in their absence, and promises to yield a bountiful harvest.

The Christians of Homs are very poor in this world's goods, and have suffered greatly from the avarice and cupidity of their priests. A great portion of them seem to have lost all confidence in their ecclesiastics. About eighteen months since they expelled their own bishop from the city, on account of the frauds he has practiced upon them, and they still refuse to permit him to return. These and other circumstances have had much to do with the spread of Protestant Christianity among them, and though they have been left for nearly a year without any missionary, there never has been a time in the history of our mission when they have been so fully prepared for the reception of the gospel as now. It is therefore with sorrow and pain that I contemplate the abandonment of this most interesting station, but it is certain that we cannot occupy it with our present limited corps of laborers, or with any reinforcement we are likely to have at present.

And now, as I am about to bid adieu to the scenes where I have passed the first five years of my missionary life, I cannot but express feelings of regret, nay of grief, that so little apparently, has been accomplished. We, who have been appointed to labor here, have toiled on, feebly it is true, and oftentimes amid trials and sickness, and fatigue of body and soul, and yet not without some faith

and some hope. Perhaps, after we are gone, some will remember the good we have tried to do them. Perhaps God in his mercy will pour his Spirit upon this people, and cause even the seed that is sown on hard and stony ground to spring up and bear fruit to the glory of his name.

In a postscript Mr. Lyons adds:

I ought to have stated that my recent journey to Homs was undertaken not only for missionary purposes, but also in behalf of the Syrian Relief Committee, for distributing charity to the poor. Though this fact doubtless tended to swell my audience on the Sabbath, yet it, of course, could have nothing to do with the spread of gospel light and truth among the people in months past, and with their consequent desire to secure a missionary, and therefore should not in any way detract from the force of the statements above made.

### Mission to Western Turkey.

ESKI ZAGRA.

LETTER FROM MR. ARMS, APRIL 17, 1861.

### Death of Mrs. Arms.

THE last number of the Herald announced, among items of recent intelligence, the death of Mrs. E. M. Arms, after a brief period of service in the missionary field. A letter from the afflicted husband has now been received, from which some extracts may be made.

Mrs. Arms gave birth to a child, March 20, and for some days appeared to be doing remarkably well. She then took cold, and violent fever supervened, with delirium. When her thoughts could be controlled she spoke decidedly of the preciousness of Christ, and of her hope that she was ready for her departure. Mr. Arms writes:

The letter of brother Byington has given you the sad intelligence that my wife has been called home. Need I say that it was a blow both severe and unexpected? Yet in this bitter cup the Lord has mingled sweetness. She was a living, growing Christian. The Master found her ready, and never did child come to its father's bosom with more

earnest longing for rest than that with which she responded to the messenger who called her to the mansions on high. For several months, indeed for the past fifteen months, death had been frequently in her thoughts; and the rest of heaven was to her the joy to which she looked forward with that anxious longing that would say, "I have a desire to depart and be with Christ."

During the forenoon of the Sabbath, March 31, her fever raged with intensity. Several times she exclaimed, in a peculiarly clear and exultant voice, "See them! oh, don't you see them? oh, *how beautiful!*" \* \* Her power of speech failed rapidly, owing to the dryness of her throat. After a time, she seemed making an effort to speak, I bent my ear and she softly whispered, "*They are taking me away.*" She never spoke again.

About two o'clock the fever left her, and she breathed quietly for some ten minutes, the breath coming at irregular intervals. Mr. and Mrs. Byington and myself stood by her side as, without a struggle or a pain, she gently breathed her life away. The angels rejoiced as the ransomed soul entered the portals of heaven, and she took her place in the heavenly choir.

From her journal, which has been kept sacredly from every eye, we can read her whole heart. On the day before sailing she wrote: "And can it be that I have spent my last Sabbath in America? Oh, how I long for that eternal Sabbath, where congregations ne'er break up." On a Sabbath in Constantinople, when confined to the house by bad weather, she says: "How I should have enjoyed sitting at the table of the Lord with my dear friends. But we shall soon sit at his table in the temple not made with hands, where Christ will gird himself and serve us with sweet manna, all around." Again, a few days after: "How full is life of partings and separations. Thank God, there is a place where separations are unknown. I

sometimes long to reach it. Let me be patient till my appointed hour comes." Again she writes: "Oh, how I long to be freed from this body of sin and sorrow. 'Fly swift around, ye wheels of time, and bring the welcome day!' But why do I write thus? Since Christ is mine and I am his, I would be patient, and wish to live my appointed time."

Her consecration to the service of Christ was full and free. The Lord found in her a willing, obedient, loving disciple. She loved him supremely. This was manifested more in her life than in her words. Her daily life was the index of her heart. Many, many times did she express the longing desire that her tongue might be unloosed, that she might tell these poor ignorant ones of Jesus. Her lamp was always trimmed and burning. The Master found her watching.

Of the spirit which she brought to the missionary work, I can give no better idea than by using her own words. On hearing for the first time of the day appointed for our sailing, she wrote: "I am glad the time is so near when we shall be on our way to our field of labor. For my dear parents' sake I could almost wish to stay; nevertheless my Savior calls, and I must and will cheerfully obey." On the day of sailing, she said: "And now my hopes are in some measure realized. I am on my way to the heathen." But I need not add. Like Harriet Newell, she died at the beginning of her work, and like her she is now praising God in that heaven to which we too are hastening. May her Christian example be a light to many in this church, and may the Lord sanctify this bereavement to all who loved her here.

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ADRIANOPLE.

LETTER FROM MR. CRANE, MAY 2,  
1861.

*Indications of Progress.*

THE brethren at Adrianople have changed their place of worship to a more desirable

quarter of the city, a house having been offered them by a friendly Greek physician, at a very reasonable rent, when the person of whom they had previously hired was demanding an increase. The Sabbath congregation, though still quite small, (about 30,) is much larger than it was last year, and they "have the assurance that many more would attend, if they could do so, as one of their number significantly expressed it, 'without having to encounter the thorns.'" The Bible class "continues to be well attended," and Mr. Crane writes:

There are constantly coming to our notice cheering evidences that the truth is gradually gaining a broader and firmer foothold among the masses here. The moral effect of the defeat of the bishop and civil dignitaries of the Armenian community, in the case of the persecuted young lady, as stated in former letters, is becoming more and more apparent, in a silent weakening of the confidence of the people in the authority of the bishop, and, consequently, as to their obligations to observe the imposed rites and rules of his appointment. It is becoming no uncommon thing to see even influential Armenians deliberately disregarding the weekly and occasional fasts; and when pressed for the reason, they do not hesitate to say they do not believe them binding; they see no advantage to be derived from them; *they find no warrant for their observance in the gospel.*

I have found, on inquiry, that even the women, who are usually, in this country, the more tenacious of church usages, because accustomed to yield to authority, and, withal, admitted to few educational advantages, are beginning to trespass upon what they once held as sacred ordinances, to be observed without a question or a scruple.

This change has not been brought about of a sudden. It has been developed more rapidly perhaps during the past winter, but it dates back still earlier, and is the result, we are led to infer, of several influences combined. Undoubtedly, the diffusion of the Scriptures, and evangelical books and tracts, in lan-

guages understood by the common people, is one and the main cause, under the Spirit's guidance. The influence emanating from our book-store for the last two or three years has been great.

### *Useful Discussions.*

As an auxiliary to the printed and preached word here, I may be permitted to refer to a movement which has encouraged us, and which may illustrate the mode of the truth's dissemination. During the past winter, our native brethren have been accustomed to assemble near the close of each week-day at the shop of one of their number, whose trade is that of a barber, and there freely discuss Bible truths and the general principles of Protestantism, as contrasted with the views and teachings of the Armenian and other oriental churches. It not unfrequently happened that there were listeners present, to the number of six, ten or more, until now there are often twenty-five or thirty. It was early noticed that some took pains to be present, and apparently for no other object than to listen to these unshrinking advocates of the gospel, expounding its truths as comprehended by them. From listening they soon began to take part in the discussions. Occasionally Mr. Morse and I would happen in, but it was found that our presence only tended to make some more reluctant to be seen coming; and as the good seed was being scattered by earnest and, as we had reason to believe, faithful hands, we were content for the time to aid them mainly by supplying subjects of thought, and answering their frequent inquiries on points of difficulty. Thus day by day found that little company assembling in this strange debating room. Week by week the numbers continued to increase, and the influence to spread, until the room came at length to be known and frequented by many who a year or even a few months ago, would have scorned to be seen passing so much as a friendly compliment with a Protestant.



Many, from being listeners to the earnest discussions there, have found their way alone, or led by some one of the native brethren, to the studies of the missionaries, some by day, and others, Nicodemus-like, by night. Pleasant to us have often been these nightly or daily interviews. Would that those whose hearts are in sympathy with the missionary in his labors among the needy, could witness the absorbed attention with which the story of the cross—the exposition of the way of salvation by Christ alone—is listened to by some—by almost all—of these so-called Nicodemus inquirers. Some of these inquirers from time to time attend the Bible class, which has been established since the opening of the year; others, or the same ones, are seen at the Sabbath services. There is hardly a Sabbath but some one or more new hearers of this kind are present. Thus the truth is spreading, gradually, pervadingly, and we cannot but hope effectually. The seed is sown, and like the wheat cast into the ground, is silently germinating, and in due time we hope to see not only the green blade, but the full corn in the ear.

#### *The Bishop Alarmed.*

The Armenian Bishop, discovering in so many of his flock this "dangerous tendency to think for themselves," began at length to feel the necessity of counteracting it; and as the first and most legitimate means, had recourse to his wonted *ex cathedra* admonitions. But finding these shorn of their former power, he betook himself to an attempted refutation in what went under the name of sermons—an innovation upon the past of recent date. In one of these so called sermons, delivered in the principal church a few Sabbaths since, he undertook an open defence of picture and image worship, drawing his main proof from John iii. 14: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." By

a providential coincidence it happened that the same text was made the theme of a discourse in the Protestant chapel on the same or the preceding Sabbath morning, when the true sense of the passage and its allusion was brought out. Thus the minds of the native brethren, and others, were fully prepared to detect and meet the glaring sophistry, not to say blasphemy of the bishop's application. And it was done. An attempt to defend an error so gross could hardly have been more ill-timed. The bishop's argument was, the next day and week, the topic of street conversation. Its weakness was seen, felt, acknowledged. Better, far better than any public debate was that sermon by the bishop, and its re-acting influence.

Perceiving the mistake he had committed, and in order to regain the advantage lost, last Sabbath, I am told, the bishop took the opposite extreme, and preached one of the most thoroughly evangelical sermons which he has ever been known to deliver. It was an open declaration of Christ and him crucified as the sinner's only hope. With Paul, we will rejoice in the preaching of Christ, though he be preached even of envy or strife, but much more if it be of good will.

#### *Bulgarian Difficulties—Suggested Church Movement.*

Mr. Crane again refers to personal interviews with many professed inquirers, and mentions particularly the case of one educated Greek, a physician, and a man "respected by all classes in Adrianople," who had at last come to the missionaries with a remarkable proposition. In the progress of the contest between Greeks and Bulgarians, a church at Adrianople, composed mostly of Greeks, but with Bulgarian members, became involved. The Bulgarian portion requested of their Greek bishop, that the service should be performed for them in Slavic, on one side of the church, while it might be performed in Greek on the other side. To this request, backed by the threat of going over to the Papists in a body if it was not granted, the bishop acceded, and sent orders accordingly. But the officiating priest refused to comply



with his direction, and the church became a scene of strife. Mr. Crane writes :

At this stage in the proceedings a meeting of the Greek portion of the church was called, and our friend the physician was invited in as counsellor. Being called upon to express his views, in his wonted calm and dignified manner he stated concisely his impressions of the case, and then, taking advantage of the exigency, he began unfolding to them the nature of Protestantism, as he had learned it, and closed by suggesting to them the propriety of coming out as a body and proclaiming themselves Protestant subjects, and applying at once to the Protestant missionaries for a stated preacher. They would thus be free from the jurisdiction of their bishop, and placed upon the same footing as the Protestant community who had renounced the Armenian church, and at the same time have the gospel preached, not in the ancient, but in their own modern Greek. The suggestion was at once favorably received. The thing was agreed to. But there were still serious questions, many of them involved in doubt ; as, for example, How they were to be received by the Protestants, of whom they would thus, in the eye of the government, form an integral part? How they were to divide and how secure their church property, now held in the name of the Greek church? Another grave question was interposed by the ecclesiastics—How their own already acknowledged priests were to be received and treated?

These questions were brought to us by M—bey, the physician referred to, and in regard to them we were to be his confidential advisers. If we gave advice favorable to their conceptions of propriety in the case, he was instructed to assure us that a telegram would be sent early the next morning to the archbishop at Constantinople, presenting their demand and the alternative, with the positive intention of enforcing it at once.

You will perceive the delicacy of our position, and the responsibility laid thus of a sudden upon us. Instead of exhibiting, as it was evidently supposed we should, the least anxiety to consummate the proposed separation, we sat down and for over an hour calmly canvassed the whole subject ; stating distinctly what it was to become Protestants ; what must be expected of them in case of the open avowal proposed ; what would be the character of the preaching, if a preacher should be invited ; and how all-important it was that they should understand themselves well in a matter of such vital interest to them and the cause which they sought to advance. What we most desired, and what our Board desired, we assured him, was not to make blind proselytes, but intelligent, consistent Christians ; to enlighten, according to the pure doctrines of the gospel, all men and all nations, irrespective of party or sectarian names.

We dare not predict what is to come out of all these agitations, in individual minds, in communities, and in nations. That much in these movements is attributable to the workings of secular ideas and secular desires we do not doubt ; but may we not see in some of them, at least, presages of coming good?

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### Mission to Central Turkey.

#### AINTAB AND MARASH.

#### LETTER FROM MR. DWIGHT, OF CONSTANTINOPLE, APRIL 16, 1861.

VISITING different missionary stations in Western Asia, Mr. Dwight writes from Marash, respecting some of the stations of the Central Turkey mission. A most interesting portion of his letter, giving account of a rejoicing Christian sufferer whom he visited at Killis, may be seen in the Journal of Missions for this month. A few sentences in regard to Aintab and Marash are given here, and the reader will be able to enter somewhat into the joy of the writer as he witnessed such

#### *Precious Results of Missionary Effort.*

I reached Aintab, April 6, having been

met five miles out by Mr. Schneider, Mr. and Mrs. Coffing, Miss Proctor, and a large number of our native brethren. The next day was the Sabbath, and it was to me a most delightful day. I had the privilege of preaching to more than *a thousand* people, and of addressing a Sabbath school, all assembled in one room, of *sixteen hundred and sixty-eight* members, including the teachers! In the evening of the same day I attended the monthly concert, at which probably *seven hundred* were present! If our dear friends in America want fruits to encourage their further efforts, here they are. I bless God that I have been permitted to see this sight before I die.

I shall write you further about Aintab before long, but for the present just please to come with me to Marash. This place is indeed a missionary wonder! Twelve years ago there was not a Protestant here; and the people were proverbially ignorant, barbarous, and fanatical. Six years ago the evangelical Armenian church was organized, with *sixteen* members. The congregation at that time consisted of 120.

On the last Sabbath, I preached in the morning to a congregation of over a thousand, and in the afternoon, at the communion, I addressed nearly or quite fifteen hundred people, when 40 new members were admitted to the church, making the whole present number 227! Nearly one hundred of these have been added since Mr. White came here, two years ago. Previous to the late communion, *one hundred and sixteen* persons were examined, but only *forty* were admitted to the church. It is confidently believed by our brethren, that many of those who were told to wait are truly converted persons, but, as the cases are recent, prudence seemed to dictate that they should be put on a longer trial. One old woman, of seventy-five years, was admitted, who was converted only four months ago. She was previously an ignorant and bigoted opposer and persecutor; but now she seemed com-

pletely full of the love of Christ. Her emotions almost overpowered her, on approaching the table of the Lord. When I saw the tears freely rolling down her furrowed cheeks, and heard her half-suppressed sobs, I wished that our dear friends in America could all see the sight. It was a spectacle that I doubt not sent a thrill of joy through all the courts of heaven.

One thing struck me in the Marash native brethren, from the first moment of my introduction to them; namely, that their thoughts are far more upon the *spiritual* than the *temporal*. The Holy Spirit is evidently at work here, and has been during the whole of the past year, especially during the past winter; and conversions are constantly taking place. The burden of conversation among the brethren is in regard to praying and laboring for the salvation of souls, and nothing else.

On the Sabbath, one entire half of the body of the church was filled with females, packed closely together on the floor. The other half, and the broad galleries around three sides of the house, were completely crowded with men. A new church, in the other end of the town, is needed immediately.

I bless God that he brought me here, and I feel almost like saying, "Now lettest thou thy servant depart in peace."

### Mission to Eastern Turkey.

#### BITLIS.

LETTER FROM MR. KNAPP, APRIL 4,  
1861.

MR. KNAPP is called upon to report another case of persecution at Bitlis, and the continued opposition of the Armenians to the work of the missionaries; who labor still in hope, looking for better things in the future.

#### *Assault upon a Protestant.*

It will be remembered that a year since an assault was made upon our preacher. As our authorities did nothing for us, the matter was presented at Erz-

room; but owing to the guilty party having fled, and the difficulty of obtaining witnesses, all that was done was the public reprimanding of the Armenian primate. We regret to say, that notwithstanding this admonition, another similar case of persecution has recently occurred here.

At our north chapel, where we have had this winter from fifteen to twenty-five adults, and double that number of youth, on the 17th of March there was present a Protestant named Zaccheus. He was the last one who, during the persecution last summer, was prevailed upon to go back from us; but he has, like Peter, literally wept for that conduct, and this winter has been a faithful hearer, while in town. During a recent tour to the villages as a cobbler, he was expelled from four places, by showers of stones, being known as a Bible hearer. On his way home from the meeting referred to, he was attacked by a crowd of men and boys, who seized him and commenced beating him with sticks, and pelting him with stones. His life was in imminent danger, and the consequences would have been most serious, had not our two helpers, who reside in the chapel building, gone to the rescue. The crowd commenced beating the latter also, but were persuaded to desist. The ringleaders immediately fled to one of the monasteries, to place themselves under the protection of a vartabed.

The *immediate* cause of this assault was this:—A few days previous some neighbors of Zaccheus asked him what he thought of the Marone, or holy oil, for which the people have a superstitious reverence. He replied that no one had a right to make or use it, and referred to Exodus xxx. 31—33, as proof. This, for one who cannot read, was a prompt and satisfactory reply. The Armenians however charged him with blasphemy, and took it into their heads to punish him.

Various efforts were made by the missionaries to secure the punishment of the offenders

in this case, as a warning to others, but without satisfactory results, and Mr. Knapp writes:

Thus it appeared that it is impossible for us to obtain justice in a plain case of assault. It may be asked, How is justice rendered in ordinary cases? A few days since two men quarreled. One entered complaint; the offender was immediately summoned, tried, flogged and thrown into prison, where, to our knowledge, he remained five days. But here was an innocent, poor Protestant, publicly beaten without any apparent provocation, and we made strenuous efforts for seven days, in vain, to have the guilty party punished; spending three evenings in person with the council, until midnight.

We have sent to inquire of the Governor the reason of such a loose procedure, and he replies that he dares not punish the guilty, fearing a personal attack from the Armenians; thus making what we know to be a well merited rebuke on the part of the people, occasioned by his notorious immoral acts, the ground for not granting us justice! We have sent a full report of the affair to her Britannic Majesty's consul at Erzurum.

#### *Condition of the Work.*

Our school is again broken up, and only the six or seven Protestants now dare attend our services. Zaccheus has left for the villages, from fear of another attack, and others are intimidated from attending our meetings, fearing the cruel Armenians, who are made bolder than ever by our defeat. To-day we are told that the Armenian rulers have written a public document, which was sealed by all but one of them, to be sent to the pasha at Erzurum, praying him to get us out of Bitlis, as we are disturbers of their peace!

Our work progresses slowly but surely. We have hope. A young man who has this winter attended our services, recently, without the knowledge of the



Armenians, posted on the door of one of their churches a paper upon which was quoted Ps. xxxvii. 1; adding, underneath, "Since you labor under some difficulty in discovering who the Protestants are, I will save you the trouble." He then gave the names of thirty men, whom he knew to be partially enlightened and persuaded of the truth, though but few of them attend our chapel.

Several days since we had at our service eight boatmen from Van. They said there was one open Protestant in Van, who is now unmolested. We are exceedingly anxious to have that place speedily manned.

Baron Simon writes us often from Moosh. He says there is a religious movement there; he has a dozen hearers; the vartabed has left the place; and a number of Armenians have been to him, desirous of becoming Protestants. He also says that scholars enough are pledged to warrant the opening of a school.

### Sandwich Islands.

WAIALUA, OAHU.

LETTER FROM MR. EMERSON, APRIL 1, 1861.

AFTER a visit to the United States, Mr. Emerson sailed from New York, December 1, 1860, on his return to the Sandwich Islands, by way of San Francisco, and reached Honolulu, January 19. In this letter, the first written by him to the Missionary House, after his return, he gives some account of his voyage and a pleasant stop, of nearly two weeks, in California; and then proceeds to speak of the state of things at Waialua and some other places at the Islands, making statements of a very pleasing character.

#### *Additions to the Church.*

We arrived at Waialua on the 26th of January, met a cordial welcome from our people, and were made happy by finding that there had been but few deaths among them during our absence. On the Sabbath our house of worship was well filled by an attentive audience, and

it has continued so up to the present time. After laborious conversations with individuals, for two weeks, I received to the church 74 by profession, and restored to fellowship 20 others, some of whom had been members of other churches, but had fallen. There are quite a number of others who give more or less evidence of a change of heart, a few of whom we expect to receive at our next communion season.

#### *Ride to Waianae.*

After spending four weeks with my own people, I went, at the request of the church at Waianae, to administer to them the Lord's supper, &c. Two of my deacons accompanied me. Our road lay round the cape of Kaena, a narrow and rocky path, sometimes under a high projecting cliff, with a precipice of fifty or one hundred feet below us, and frequently so narrow that one horse could not pass another in safety; the ocean most of the way rolling in at our feet far below us. A young New Englander, who was one of our company, although accustomed to the hills of Vermont and New Hampshire, said that such a rough, rocky, picturesque and fearful ride he had never taken before.

#### *New House of Worship.*

Arriving at Makua, an out-station in the district of Waianae, we found that the people had built a fine little framed meeting-house, all boarded and shingled and floored, ready for dedication; and as they saw us, they commenced assembling for the dedication service. A baked pig was soon placed before us, with sweet potatoes, for our dinner, of which we partook with a good appetite. Then followed the dedication of the house, built by a little people, in which to worship our Lord and Savior—the first and only house with shingled roof, pannel door and glass windows, for many miles. Their doors, windows, nails, &c., were from Boston; their boards, shingles and square timbers from



Oregon; and the carpenter work was done by one of their own number who, twenty years ago, was trained in a missionary's family. Such a house, at a cost of 350 or 400 dollars, was more of an effort for them, and involved more self-denial, probably, than has been exercised in building any church in Boston or New York for the two past centuries. The building of such a house in that place two years ago would have been out of the question; but a good spirit has been among them, and the Spirit of the Lord gives energy.

#### *A Change Wrought by the Gospel.*

After dedicating the house to the worship of their Lord and ours, we had before us a ride of eight miles to the centre of Waianae—a level, but rocky way, and hard for the hoofs of our horses, all unshod. At dusk we arrived at the house of Kapuiki, formerly judge of the district. After bathing and refreshment, we assembled for evening devotions in his well-finished house, floored, papered, ceiled, glazed, shingled, clapboarded, matted, and surrounded by a deep verandah—the material for which was gathered from not less than eight of the United States, with China into the bargain. We retired for the night to separate apartments, furnished with beds filled with dried grass and surrounded with mosquito bars. Twenty-five years ago, the owner of this house was an obstinate heathen, often intoxicated, and having no fellowship with the church, of which he is now the main pillar.

#### *Religious Feeling—Prayers in the Night.*

The next morning (Thursday) we commenced a series of meetings for prayer, instruction, exhortation, inquiry, &c., preparatory to the communion on the following Sabbath, in all of which much interest was manifested. Sabbath morning exhibited a full and solemn assembly. Such a communion season, the people said, they never enjoyed before. I felt myself refreshed by the

occasion. Two or three times each night, while we remained in Waianae, the natives, whose apartment was separated from mine by only a thin partition, rose for prayer, and each offered a short but fervent petition for the influences of the Spirit of the Lord upon the people and themselves. During one night I listened to not less than nine of those prayers, after we had all retired for rest.

#### *Native Preachers—Progress in other Places.*

The people of Waianae have been, for the past twelve or thirteen years, under a native pastor, Waimalu; but the Lord has taken him from them. He was, I think, a good man, and for a time did good as a pastor; but he had not resources sufficient to make him permanently useful in one place. The people are now destitute, and are much in need of some one to break to them the bread of life. A suitable native preacher, however, it is difficult to find; and to get a support for him among them, without his going into secular business, will be no less difficult. At their request I have promised to visit them again after a few weeks.

Leaving Waianae on Monday morning, we visited Ewa, Honolulu, Kaneohe, and Hanulo before we reached home; and in most of those places felt that there had been real progress in spiritual things during the past year. Several hundreds have been received to the churches on Oahu, and congregations, so far as I had opportunity to observe them, were much increased.

#### *Diminished Resources.*

But the means in the hands of the people, for supporting their own pastors and aiding in benevolent objects abroad, have very much diminished. The falling off of the whaling fleet, and consequent diminution in all other shipping, have rendered many of the supplies which these Islands formerly furnished almost

a drug in the market. Raising money for the support of pastors and benevolent objects abroad, except where the pulu and fungus can be gathered, is almost out of the question. How long this depressed state of things will continue no one can foresee, but it certainly must continue till some other enterprises are started to create sources of income.

### *A Good Land.*

It cannot be that God intends this beautiful climate and fine soil shall long remain mainly a grazing land for unprofitable herds and worse than useless horses. Were the country cursed with slavery this might be; but slavery has no sympathy among the natives of these Islands, nor is it likely to be tolerated here. Sugar, wheat, rice, coffee and perhaps cotton, are, I think, to be the staples here; and when men of enter-

prise and industry are willing to bestow on this soil one half the labor and outlay they are now giving to the bleak and frosty hills of Maine, New Hampshire, Vermont, and Massachusetts, they will find returns that will fill their basket and their store with plenty. The Lord hasten this desirable event.

### *Commotions in the United States.*

We look with the deepest interest on the political convulsions now going on in the States, and wait for tidings with almost breathless suspense. But we are comforted with the firm belief that it is of the Lord, and for good to his cause. I could prophecy on this subject, and who could not? But to look on and see the salvation that God is working out better becomes us, in these far off Islands, and I will refrain, although the fire burns in my bones.

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## Miscellany.

### MEDICAL MISSIONARY SOCIETY IN CHINA.

THE following notice was prepared, and forwarded for insertion in the Herald, by one who was long connected with, and feels deep interest in, missionary operations in China.

It is many years since the existence and proceedings of this Society have been noticed in the Herald, but the reports of its operations lately received, show that its benevolent designs have been carried on amidst the disasters of war in that land. The reports of the meetings held at Canton on the 20th, 21st and 22d anniversaries, (in the years 1859, 1860, and 1861,) have been received, and show that the Society is now carrying on its operations with its original vigor. They were suspended at Canton in October, 1856, by the English troops occupying the hospital, and could not be resumed till January, 1859, when Dr. Kerr re-opened the hospital in another part of the city. From his report, read January 25, 1860, it appeared that he had attended to 13,186 patients during the preceding year, of whom 3,642 were females. There were 82 surgical cases. Dr. Kerr had prepared one tract on vaccination, the copies of former treatises on this subject being out of print, and another new one on the use of the truss in hernia, and the use of quinine in fevers.

The beneficial influences of the hospital at Canton were so apparent that the foreign community readily responded to the call of

the Society, and subscribed sufficient to build a hospital large enough to accommodate more of the patients requiring surgical aid. It should be mentioned here, that a Chinese merchant, Howqua, had gratuitously furnished the Society with a house suitable for its hospital for twenty years—a house which he could have usually rented for a thousand dollars annually—but that building was burned during the troubles in 1856. The twenty-second Report of the Society mentions that 17,631 patients were relieved during the year 1860, of whom about 3,500 were females: 250 surgical operations were performed, and about 700 children vaccinated. A branch dispensary had been opened at Fuhshan, sixteen miles from Canton, which had found favor with the people, and prepared the way for preaching the gospel. The total expenses of this hospital, for rent, medicines, wages of assistants, and aid to poor patients during the two years, had been \$1,102, or an average of less than thirty cents for each patient. The superintending physician, John G. Kerr, M. D., is a member of the mission of the Presbyterian Board, and his surgical instruments were furnished by friends in America. The enlargement of the hospital cost \$1,264.86, and the total outlay for the two years was only \$2,647.62, nearly all of which was subscribed by the foreign community of Canton and Hongkong, the Chinese merchants aiding to a small extent.

In his last Report, Dr. Kerr thus sums up

some of the results attained by missions in China :

"There have been four public services each week throughout the year, and part of the time two additional services at night. A daily morning service for the in-patients has been kept up, at which the books of the New Testament have been explained in a familiar style. Although no immediate results in the religious department are apparent, yet there is abundant encouragement for untiring perseverance in disseminating religious knowledge.

"Fifty years ago but one Protestant missionary had been sent to China, and he was not permitted to remain here except as a servant of the East India Company. At that time the Bible was unknown to the Chinese, and the obstacles to its translation were almost insuperable, whilst the possibility of circulating it among the people was far away in the unknown future.

"Twenty-five years ago, when the Ophthalmic Hospital was first opened, Canton and Macao were the only places where foreigners were permitted to live, and the gospel could not be publicly preached in those cities. At that time only twenty-four Protestant missionaries had been sent to the Chinese, and only five of these had entered China.

"How different are all things now! The contact of western nations has broken down the barriers that hedged in the empire, and nearly two hundred missionaries have labored in eight cities on the coast. The Bible, and numerous religious and scientific books, have been translated and extensively circulated. Multitudes of the people understand the Christian doctrines, and many are intellectually convinced of their truth. More than a thousand have made profession of faith in Christ as the only Savior.

"This outline shows that a respectable beginning has been made in the great work of evangelizing the Chinese. In view of what has already been accomplished, and of the agencies now in operation, who will say what may not be accomplished in another half century, or that final success may not be expected?"

In these agencies, medical missions have already performed a high and useful part. Since the opening of the Ophthalmic Hospital at Canton, by Dr. Peter Parker, in 1835, missionary hospitals have been conducted at Macao, Hongkong, and all the open ports, in all of which, it is perhaps within bounds to say, a million of natives have been relieved or instructed. The natives of those cities still cherish the names of Parker, Hepburn, Hobson, Lockhart, Macgowan, Cumming, Hirschberg and Welton, as their benefactors and teachers; besides those of other medical missionaries still there; and we hope the number will increase. The funds for supporting these hospitals have mostly been furnished by the foreign merchants resident in China, and their physicians have belonged to missionary societies in America and England.

#### TOUR IN THE CHINESE REBEL TERRITORY.

A "Narrative of a recent tour from Shanghai throughout the rebel territory to Nanking,

by a native Christian," has been forwarded to the Missionary House. As it throws some light upon the character and proceedings of the Insurgents, in which the Christian world feels much interest, most of the narrative will be given here. The writer left Shanghai, January 15, 1861.

#### *Interview with an Insurgent Chief.*

About sunset, (Jan. 17,) we reached Suchau and anchored near a custom house. Shortly after dark a foreigner made his appearance, who was engaged here in selling munitions of war. He had a passport which had been given him by a rebel chief in this city. Friday morning, the 18th, with the foreigner who visited us in the evening, we all went into the city, to the head-quarters of the chief, a one-eyed man. His servant had prepared his breakfast. After repeating the doxology and a short prayer, on his knees, with four of his attendants, he sat down with his little daughter to eat his food; and as he seated himself, three guns were fired, gongs were beaten, and a band struck its music. While he was eating, reports, petitions, &c., were presented to him. We also asked for a passport and an escort, which he granted, ordering eight carriages to be placed at our disposal where they would be needed. We gave him a copy of the New Testament, with which he was greatly pleased, and for some time continued turning the leaves and reading the book.

#### *Desolation at Suchau.*

After our interview with this rebel chief we returned to our boat. I had often passed along these streets before, but a great change had taken place. Where were once crowded thoroughfares, now all is desolation. The houses are in ruins; streets are filled with filth; human bodies are left to decay in the open places, or thrown into pools or cisterns to rot. Out of more than a million of the native inhabitants of Suchau city, I was told that not more than thirty thousand now remain within the walls. Once I lived in this beautiful city and was familiar with its beautiful scenery, but now, oh how fallen, how wretched! The people of Suchau were proud, deceitful, and full of vain glory; but now they sit in the dark, and many without hope; their wealth, their pride, their glory all gone; their wise men and their rich men forgotten amidst the ruins of their forsaken homes.

#### *Further Marks of Desolation.*

Along the way from Suchau to Wusrik we saw, here and there, the melancholy remains of the houses and the bones of the people that had fallen, mingled together as if alike worthless. The city of Wusrik we found nearly or quite as much a wreck as Suchau. The people here are very unhappy under the rebel rule, and many of them spoke with great bitterness, and gnashed their teeth as they spoke of their ruined houses.

On Sunday, the 20th, we visited a village a mile or more from our anchorage, and preached and distributed books to the people who assembled. Some seemed to receive the word with gladness; others were sorrowful and sad.

Farther on our way we entered a village



and visited the rebel officer, their chief in command. He received us politely, and we presented him a Bible and preached to him. He is highly respected by the people, who recently presented to him a large umbrella, with the name of their principal villages inscribed upon it, as a token of their respect and gratitude. This is the only instance in which I saw any signs of attachment to the rebels among the common people. I noticed that all the houses in the vicinity had a placard pasted on their door, stating that the residents were under the protection of this chief.

From Wusrik to Chang-chau, a distance of thirty miles, all the houses had been destroyed or dismantled. We reached Chang-chau in the afternoon, and entered the city at the east gate, outside of which stands a pagoda. Near it there was recently a monastery, with a resident corps of five hundred priests, who have fled, and their buildings have been demolished.

At day-light on the morning of the 24th, we were on the way for the city of Tan Yang. At all points along the grand canal, the rebels made their first appearance in great numbers, the facilities of traveling by water, making it easy for them to move in large bodies. The country near the banks of the canal everywhere presented a desolate appearance, human bones whitening the fields once covered with rich harvests. A few miles inland, remote from this great highway, the people told us the farms were cultivated to some extent, but the amount of grain produced was barely enough for the support of the farmers, leaving none for the market. \* \*

#### *Worship and Speech of a Chief.*

Just as we ascended the shore, (at Pan Yin,) and were approaching a small custom-house in order to procure the money for pursuing our journey, a rebel officer of the second grade, by the name of Fang, arrived from Saning. We presented to him the order for assistance which we had received at Suchau. After examining it, he said all would be in readiness on the morrow. We moved off a short distance, and observed that the flags and spears were arranged as for the reception of some superior officer. In a few moments the officer from whom we had just parted came forth, attended by a number of persons, and ascended an elevated platform. On reaching a table placed in the centre of this elevation, he said, "Let us worship the Heavenly Father;" whereupon he bent one knee for an instant, all his attendants and the multitudes around doing the same. On rising he took a cup of tea, which was handed to him by an attendant, and asked, Are all the country mandarins present? Being answered in the affirmative, he proceeded to address them in substance as follows: 'The Heavenly Father has sent Tien Wang to rule over us, and to subdue all the hills and rivers to his dominion. This is by the great favor of the Heavenly Father. All you country people should therefore listen reverently to the commands of the Tien Wang, which I come now to proclaim. From the earliest times to the present, when dynasties were changed the people were made to suffer. I have come to bring you peace. I exhort all who remain absent from their homes to return

to them immediately. The previous distress and suffering which you have endured were sent upon you by the will of Heaven. They are now past, to return no more. All among our troops who are so wicked as to rob or abuse you, shall be punished with death. If there be any such now in your midst, or prowling through the country, bring them to me and I will punish them as they deserve. I also come to exhort you to render the tribute due to my master, Tien Wang. You have eaten the bitter, you may enjoy the sweet.'

When he had ended this harangue, he caused a subordinate to repeat it in the ears of the people. He then addressed his rebel companions, saying, 'We trust in the favor of the Heavenly Father, and expect to obtain the empire. Listen therefore to the commands of the Tien Wang. From the beginning in Kwang-si to the present time, all our sufferings and labors have been for you, the people of the Middle Kingdom, that you might be freed from the hated dominion of the Manchus. We have succeeded thus far by the power of the Heavenly Father. Whenever, therefore, you go to fight the imp, or whenever you act on the defensive, let your heart be true to the Tien Wang, and never suffer the imp to overcome you. When you go forth, do not rob the people, commit no violence upon females, nor burn houses. If any of you do these wicked things, I will not pardon, but surely punish you.' This speech was also repeated by the same man who repeated the address to the people.

#### *Books and Worship among the Insurgents.*

His address was well received by the country people. We sent him a Bible, bound in foreign style, for which he returned his thanks. We also distributed a great many books among the rebel soldiers, which they were anxious to receive. Many of them followed us to our boat, to whom we preached.

On the 25th we reached Fujan, which is a great thoroughfare, and protected by the rebels, who encourage the farmers and shopmen in their business. Beef and fish were abundant and cheap; beef about six cents, and fish about three cents per pound. That night we were kindly entertained at Shung-hwa-tsung, by the chief there in command. We gave him a Bible, and joined with him in evening worship, which was held in his judgment-hall. During our journey, we read the Scriptures and joined in prayer with many rebel officers, and with one or two exceptions, all manifested great willingness to join with us in worshipping the true God.

On Saturday morning, the 26th, after breakfast with an officer, at his invitation, men were in readiness to carry our baggage, and we proceeded on our journey to Nanking. The road in some places had been rendered almost impassable by the extensive military operations during the long war with the rebels. It is emphatically a place of skulls. Human bones lie bleaching among cannon balls and other warlike debris. As we approached the rebel capital, the general appearance of the country was desolate in the extreme—greatly changed from what it once was. Like the ancient cities described in the Bible, its glory has departed, its pride and grandeur are buried in the scattered ruins that cover the face of the earth.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

WESTERN TURKEY.—Mr. Ladd writes from Smyrna, May 11.

I have just returned from a tour of ten days to Aidin, where our native preacher, Hagop Hampartsoom, has resided with his family since last September. There has been a very encouraging state of things there during the winter. The people generally—Armenians, Greeks, and Turks—have been and are still on friendly terms with the Protestants, and many of them have free intercourse with the family of the native preacher, and with the other Protestants. Among the Armenians, only the priest and the head man of the community manifest any opposition, and this has very little influence on others.

A little church, of four members, three males and one female, was organized at Aidin, during Mr. Ladd's visit. Three other persons presented themselves for examination, but were advised to wait for a time. One man, the head of a family, who was absent when the church was formed, is expected to unite with it on his return, and the native preacher and his wife will also probably transfer their relation from the church in Smyrna, so that, in all, there will be seven members. A great obstacle to the progress of a good work there is the fact that the Sabbath is now the market day. Mr. Ladd says, "We hope to be able to induce the Turkish authorities to change it to some other day of the week." He adds:

My visit to Aidin served to strengthen my feeling, that we have great encouragement to labor and pray for the spread of the gospel there; and I had much satisfaction in regard to the labors and influence of our native preacher and his wife. She was educated at our female boarding school at Constantinople.

Mr. Meriam, of Philippopolis, reports the death of Mrs. Freeman, the converted Turkish woman, whose case was referred to in the Herald, and more fully in the Journal of Missions, for May. She died of consumption, and "seemed ever to maintain a trust in the Lord Jesus as her only hope."

Mr. White wrote from Marash, April 5.

Yesterday was our communion Sabbath. Forty new members were received to the church, making its total membership 225. How I wish you could have been present and shared in our joy. Dr. Dwight was with us, and we are enjoying his society much. One hundred and sixteen came to be examined. The audience yesterday was from thirteen to fourteen hundred. Our usual audience for the past three months has been from 700 to 1,000. What great cause we have for grati-

tude to God for all his blessings! Probably there is no station in all Turkey which he has so richly blessed this winter. Since the 1st of January, at least fifty persons have become new creatures in Christ Jesus. The Spirit of God is still at work. Last week a woman came to talk with me who for seven years has been hardened, self-righteous, deceived. There are not ten in the congregation who appeared to be so little affected by preaching. Thursday she came all broken down; said that for three weeks she had eaten almost nothing; and while talking with me her whole frame trembled as though she were having a severe chill, and her sobs and cries almost prevented utterance. She seems to feel, now, that there is not on earth so vile and wicked a woman as she.

Pray much that these blessed influences may not be withdrawn, but that they may deepen and widen, till this whole city is subdued to Christ.

NESTORIANS.—A letter from Mr. Labaree, dated March 4, mentions that he is located at Seir, in connection with the seminary. Deep snows had rendered the roads impassable from the place, so that he had been but little among the villages. The religious interest in the seminary had not been marked, though some of the pupils, it was hoped, had during the winter sincerely dedicated themselves to Christ. "Several profess to have done so. At the January communion four were received to fellowship." Owing to the want of funds, half the pupils in the seminary were soon to be dismissed, for a long vacation; the more advanced scholars would remain five or six weeks longer. The necessity for removing the pupils from under the instruction and influence of the missionaries for so large a portion of the year is deeply regretted.

"The week of prayer in January was observed by all the little communities of Christians; and it made a deep impression upon their neighbors to see them assembling for prayer twice or three times a day. The effect was apparent. The congregations began to increase immediately, some were doubled, and still continue much larger than usual. A spirit of inquiry prevails in many places; yet few seem really concerned for their souls."

The missionaries seem to be regarded favorably by government officials, and the acting Prince Governor is spoken of as a man of more than usual intelligence, whose "administration is an improvement upon that of his predecessors." He had recently punished a

khan for "grossly insulting a Nestorian girl in his village," against the remonstrances of other khans, and apparently much to the surprise of the Nestorians; who "say it is the first instance of a Mussulman master suffering such punishment for injuries done to them." The missionaries presented the evidence in the case to the Prince.

**MAHRATTAS.**—Mr. Barker sends copies of letters which have recently passed between C. E. Frazer Tytler, Esq., English Collector and Magistrate, and the mission, respecting the erection of a church and residence for a missionary at Pemplur, in the Khokar district. A lovely daughter of Mr. Tytler died at Pemplur in 1859; and having secured the ground on which their tent then stood, he and his wife wish to erect these buildings as a memorial of their child; proposing to give the land, and at least 4,000 rupees to the mission, of which Mr. T. has been a warm friend and very generous patron, for this purpose. Mr. Barker "reiterates, with increased urgency, the appeal for *more laborers*."

Mr. Ballantine reports the addition of three persons to the first church at Ahmednuggur, on the first Sabbath in April, "one of them a girl belonging to Mrs. Ballantine's school, the last of a family of five children who have all become Christians." He also says, "There are some interesting inquirers here now." He sends the following extract from *The Friend of India*, for March 28.

"The *Indian Reformer*, alluding to the attempts made by Brahmins in Bombay to prevent native Christians from using the public wells, says, 'Such a state of things would not be tolerated under any other government in the world, whether civilized, uncivilized, or barbarian. It cannot be doubted for a moment, that England's best policy is to cherish that indigenous Christian community which is rising in every part of the country, and which is destined ere long to leaven the whole of native society.' 'Both Lord Elphinstone and the magistrates of Ahmednuggur, Poona and Satara, condemned the Brahmins in strong terms, and threatened them with the enforcement of the law if they molested the Christians. But it is none the less true that the *Government of India* has never yet awoke to the fact that Christianity is the only means of consolidating our power in India. With that, our military expenditure might be reduced to five millions. The increasing number of native congregations able to support their own native ministers, shows that the native church is becoming more hardy.'"

Mr. Wood, of Satara, reports two mission tours. One was to the south-east of Satara, on which he was accompanied by Mr. Dean. They were out a month, and preached the gospel in forty villages. He mentions two

places where the Mahars were very desirous to have a school, but says, "We have not Christian teachers to give them." At one place he was stoned by a mob, and though not seriously injured, he would seem to have been for a time in great danger. The other tour was east, as far as Sholapoor. At Punderpoor he was "surprised at the amount of knowledge the people had of Christian truth;" and both there and at Sholapoor, was much interested in the readiness of many to purchase Christian books. Printed accounts, from the *Dnyanodaya*, have also been received, of "water difficulties" at Satara, near Seroor, and near Khokar, like those which occurred some time since at Ahmednuggur. In these cases, as in the case of stoning, the magistrates have interposed, and offenders have been more or less severely punished.

The printed report of the Mahratta mission, recently received, acknowledges various donations and contributions, of English residents and the native churches in that field, amounting in all to more than 5,400 rupees.

**MADRAS.**—Mr. Winslow wrote, Feb. 27, that in view of the embarrassed condition, present and prospective, of the treasury of the Board, and since there are now several other Christian schools at Madras to which most of the pupils can resort, he felt it his duty to discontinue his English and Vernacular grammar school, at Chintadrepettah.

In another letter, Mr. Winslow refers to the death of a native member of the church as follows:

His wife died more than two years before, very peacefully, indeed triumphantly, and he, from that time, ripened more rapidly for his change. He died of the same disorder, consumption, and in like manner with his wife. His wan countenance lighted up with a heavenly glow when he spoke of his assurance of soon being with Christ, and being like him; and his almost skeleton frame seemed ready to rise up and meet the Lord in the air. I have witnessed many deaths, but have seldom, if ever, seen more constant peace; and it was founded entirely on Christ, to whom alone he looked, as a penitent, believing sinner.

We have lately had another death in Madras, in a very different sphere, but attended by the same entire reliance upon the merits of the Savior, without reference to any human deservings. This was that of good Bishop Dealtay, who died March 4.

**MADURA.**—Mr. Chester wrote, April 6:

The Holy Spirit seems at last to have reached even heathen India. Doubtless before this, you have heard from Mr. Herrick, about the good work going on in one of his villages called Mallankinaru. The Spirit is still present there and the prayer meetings have lost none of their interest. Just at the



close of the term in our seminary at Pasumalie, a week since, there was a very general interest among the students and catechists, on the subject of religion, and, with some, a deep conviction of sin. I hear that a number of the boys have gone to their villages full of zeal, and have commenced prayer-meetings which promise much good. I have just heard also of an interesting work which has commenced in one of Mr. Rendall's villages, where he has a native pastor. A revival in a heathen land is indeed a wonder. May the Lord grant us the privilege of seeing this at every one of our stations.

CEYLON.—Several letters recently received from Ceylon speak of more or less religious interest at different stations. Extracts from some of these letters will appear next month. Mr. Sanders announces the addition of three persons to the church at Batticotta, by profession, on the last Sabbath of March; one of them a member of the training school. "Several other persons have asked admission to the church." Mr. Spaulding reports that on the same day, (March 31,) there were received to the church at Oodooville, "seven of the pupils belonging to the female boarding school, one aged woman (about 60) from the neighborhood, and two lads from a village school in Allevetty, who have been candidates for something more than a year;" and it is hoped that several others will hereafter be gathered in as fruit of the recent awakening. Mr. Quick writes (April 4) respecting the previous six months: "The Lord has been pleased to visit the church at Tillipally and revive drooping ones, and awaken some who were before open heathen." Of Panditeripo he says:

"We desire to record the goodness of God to this church and station, in that during the past six months he has come among us and revived us, and turned the attention of some who were careless before, to the interests of their souls. The first communion season of the year was a precious one. The Master seemed to be present, and we felt the hallowed influence of the occasion. One young man came forward and publicly professed his faith in Christ, receiving baptism. With the first Sabbath of the year, the church commenced an early morning prayer-meeting, which continues to the present time. I think it has a good influence upon those who attend."

He speaks, however, of members of the church who "neglect the house of God almost entirely;" but on the other hand, of three or four in the community who, when he wrote, "professed some interest, presenting themselves as inquirers after the truth." Mr. Cornelius, native pastor at Karadive, reports more evidence of the work of the Spirit at that place, early in the present year, than usual.

GABOON.—Mr. Walker (Feb. 20) reports the death of one of the native members of the church at Gaboon. "The Sabbath evening congregations," he says, "are as large as usual, and the schools are not smaller, or less interesting, than at the close of last year. Our field here is promising, but who is to labor in it."

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## Home Proceedings.

### FINANCES OF THE BOARD.

*Missionary House,  
Boston, May 21, 1861.*

To the Members and Friends  
of the A. B. C. F. M.:

*Dear Brethren,*—On the 9th of April, the Prudential Committee felt constrained to apprise you of their impending embarrassments. Three days later, Fort Sumter was attacked. Six days later, the President's proclamation, calling for 75,000 troops, was on its way to every hamlet. With a promptitude and heartiness which attest the vigor of our national life, that call has been heeded. Myriads of soldiers have taken the field; millions of money are ready for the public service.

It is with the profoundest emotions that we contemplate this mighty uprising. Party lines have disappeared; and all classes stand shoulder to shoulder, resolved to sustain the constitution and the laws. Those who remain at home, make common cause with those who mingle in the strife. If you do battle for us, is the general voice, we will care for you. The stake is one; the burden should be one.

But there is a proclamation of a much older date. It came from the lips of Him who outranks the highest earthly potentate. Time has not lessened its force; it was never so imperative as now. It says: "Go ye into all the world, and preach the Gospel to every creature." Obedient thereto, and encouraged by us, our brethren have gone forth to distant lands. It is of this proclamation that we speak. It is for the honor of this Prince that we plead. It is for the welfare of his soldiers that we make our appeal. They, too, are doing battle in our behalf; shall we not care for them?

It has become painfully obvious that the receipts of the Board must be increased, or its expenditures must be diminished. The Committee have, for this reason, instituted inquiries as to the best method of making the disbursements \$50,000 less. Having carefully analyzed and classified the appropria-

tions for 1861, they began with such items as seemed to be farthest from the vital organs. Proceeding onward, they drew nearer and nearer to the heart of the enterprise, till, reaching the schools and the native agency, they found, to their grief and dismay, that just here the heaviest blow must fall. *One half of the \$50,000, if withheld, must be taken from these two departments of labor.*

Suppose the Committee should regard such a curtailment as inevitable, and should resolve to take \$25,000 from these two departments, with an impartial hand. What would be the effect? They would, of necessity, dismiss from the seminaries and boarding schools three hundred pupils, and from the free schools between three and four thousand. They would discharge more than one hundred teachers, nearly one hundred catechists, and about fifty licensed preachers. They would even uproot some of the newly ordained native pastors. And it is a fact of special significance, that more than one half of this reduction would fall upon our missions in the Turkish empire, where a backward movement, at this time especially, would entail such irreparable loss.

This then is the question. "Must the Committee, for lack of \$50,000, inflict such a wound upon the cheapest and most effective part of our work?" What would be thought of taking from an army, imperfectly equipped, *one-third of its choicest munitions of war?* What would be thought of the husbandman, who should plan wisely up to the day of harvest, *and then discharge one-third of his reapers?*

Are the patrons of the Board prepared to lay such a trial upon the *missionaries?* Think of their announcing to churches, which they have gathered in weariness and painfulness, "Christians in America began to build, but are not able to finish." Think of their turning back inquiring souls from the green pastures and still waters, because they have no shepherds to lead them there. Think of their saying to teachers, catechists and preachers, whom they have brought into the field after years of toil and anxiety, "We have work for you, but no bread." Think of their seeing these brethren, whom they have begotten in the gospel, forced by the relentless hand of poverty to ask employment of their enemies. Think of their hearing that one, and another, and another, fondly cherished and dearly loved, are constrained to make such new life-plans, as extinguish all hope of their being fellow-workers again unto the kingdom of God.

With all this, moreover, there will be the

thought, "Perhaps the end is not yet. The churches have begun to retreat; the worst may be still to come. These exultant shouts of our enemies may wax louder and louder. The honor of our country, the honor of our Zion, the honor of our Savior, may be utterly cast down." And then the prayer will go up, "The Lord in mercy save us from such an hour!"

The Committee are not speaking of remote contingencies. This sad picture, *unless there shall be a marked improvement in the receipts, AND THAT SPEEDILY, must become a reality!* Who is prepared to answer, "Let the blow fall"?

It may be said, "Necessity knows no law. The churches are not able, just now, to sustain this enterprise." But what have we seen within the last few weeks? Our honored Chief Magistrate utters his voice, and lo! an army springs into being; "neither is there any end of" the "treasures" placed at his disposal! And shall it be told, in the hearing of the nations, that the Lord Jesus Christ, who loved us and gave himself for us, calls for a few thousand dollars, to uphold the honor of his kingdom, *but calls IN VAIN?*

The Committee are obliged to confess that they are oppressed with solicitude, in view of the circumstances in which the Board is placed. On the one hand, are the dangers which hang over the missions; on the other, is the possibility that the churches will fail to meet the demands of the crisis. It would seem, indeed, that an institution which has received so many tokens of the divine favor, during fifty years, is now to encounter its severest trials. *What shall be the issue? The answer, under God, RESTS WITH YOU.* May He who is Head over all things to the Church, give you the disposition to devise liberal things; "for ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich!"

In behalf of the Prudential Committee.

CHARLES STODDARD, *Chairman.*

R. ANDERSON, }  
S. B. TREAT, } *Secretaries.*  
G. W. WOOD, }

#### MEETINGS IN BEHALF OF THE BOARD.

A MEETING in behalf of the American Board of Commissioners for Foreign Missions was held in connection with the anniversaries in New York, on Friday morning, May 10, at Irving Hall. In the absence of Judge Jessup, the Vice President of the Board, Wm.

E. Dodge, Esq., presided. Rev. G. W. Wood, Secretary, made a statement in regard to the condition and prospects of the Board and its missions, and addresses were delivered by Rev. S. B. Munger, from Satara, India, Rev. N. L. Lord, M. D., from Ceylon, Rev. William Bird, from Syria, Rev. W. F. Williams, from Assyria, and Rev. D. Lindley, from South Africa, missionaries of the Board; also by George Douglas, Esq., and Rev. Dr. Jenkins, of Philadelphia.

A like meeting was held at Tremont Temple, Boston, on Thursday evening, May 30, Charles Stoddard, Esq., in the chair. Addresses were made by Rev. D. W. Marsh, from Mosul, Assyria, Rev. Nathan L. Lord, M. D., of the Ceylon mission, Rev. S. B. Treat, Secretary of the Board, Rev. Dr. Todd, of Pittsfield, Mass., and Hon. Joseph White, Secretary of the Massachusetts Board of Education.

## DONATIONS.

### RECEIVED IN MAY.

#### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Portland, 3d cong. ch. and so. m. c. 83,48;	
F. S. 1;	84 48
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. m. c.	7 28
Lincoln co. Aux. So.	
Bath, Winter st. cong. ch. and so.	
m. c.	50 00
Boothbay, 2d cong. ch. m. c.	24 11—74 11
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond st. ch.	24 15
Old Town, G. L. Richardson,	12 00—36 15
	202 02
Machias, Cong. ch. and so. 25; "Ma-	
chias," 4;	29 00
Skowhegan, m. c.	8 00
Sweden, individuals,	7 50
Wilton, Cong. ch. m. c.	1 00
Unknown,	5 00—50 50
	252 52

*Legacies.*—Saco, Mrs. Catharine S. F. Goodale, by S. L. Goodale, Adm'r,

105 00

357 52

#### NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Compton, Cong. ch. and so.	22 50
Hanover, Dartmouth col. ch. to cons. THEODOSIA STOCKBRIDGE	
an H. M.	100 00
Loudon, Rev. L. Townsend,	13 00—135 50
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Manchester, Mrs. Daniel Mack, 25;	
Daniel Mack, 20; a lady, 10;	55 00
Merrimac, Cong. ch. and so. wh. with prev. dona. cons. Mrs. MARY E. F. HART an H. M. 66; Mrs. MARIETTA B. WHEELER to cons. herself an H. M. 100;	166 00
Hollis, JOHN SHEDD, to cons. himself an H. M.	100 00—321 00
Merrimac co. Aux. So. G. Hutchins, Tr.	
Boscawen, A friend,	1 00
Fisherville, A. Harris,	10 00
Henniker, A. D. L. F. Connor, to cons. LUCY S. CONNOR an H. M. 100 00	
North Andover, Trin. cong. ch.	50 00—161 00

Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, 1st and 2d chs. m. c.	8 11
Greenland, Miss L. P. Weeks,	10 00
Kingston, Cong. ch.	7 30
New Market, Cong. ch.	13 00
South New Market, Cong. ch. and so.	34 05
Stratham, Cong. ch. m. c.	5 41—77 87
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Conway, Mary G. Stickney,	20 60
Dover, Belknap ch. and so. 15;	
William Woodman, 100;	115 00
Gilmanton Centre, m. c.	25 00
Ossipee Centre, Cong. ch. 27; m. c. 9,50;	36 50—196 50
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Cornish, Cong. ch. la. asso. 14,40;	
gent. 6,60;	21 00
Goshen, Mrs. R. B.	1 00—22 00
	9:3 87

#### VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Orwell, Rev. J. Hall, incorrectly reported in the Herald for June, as fr. cong. ch.	20 60
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Barnet, Cong. ch.	20 00
Hardwick, Lewis H. Delano, to cons. Miss MARIA T. NOBLE of Plainfield, N. J., WALTER LEWIS DELANO of Charlestown, Mass., and ALICE LYMAN DELANO H. M.	300 60
Peacham, Cong. ch. and so. m. c.	50 60
St. Johnsbury, East cong. ch. and so. coll. and m. c. 38,89; 2d do. 74,18; friends, 200;	313 07—683 07
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Essex, Rev. W. H. Kingsbury, 2; S. H. B. 2; A. J. W. 2;	6 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Georgia, Cong. ch. and so.	10 00
Montgomery,	12 00
Swanton, Cong. ch. and so. 8; Mrs. A. Skeels, 10;	18 00—40 60
Orange co. Aux. So. L. Bacon, Tr.	
Chelsea, Cong. ch. m. c.	7 00
Thetford, J. Pratt, 10; H. H. Miles, 5;	15 00—22 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Coventry, m. c. 10; Rev. P. H. White, 2;	12 00
Derby, L. P. Hinman,	1 00
West Charlestown, C. C.	1 00—14 00
Rutland co. Aux. So. J. Barrett, Tr.	
Rutland, Bal. 6; cong. ch. 25; m. c. 14,64;	45 64
Wallingford, Mrs. M. Chatterton,	10 00—55 64
Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
Springfield, Cong. ch. m. c.	20 00
	840 71
<i>Legacies.</i> —Swanton, Alpheus Eaton, by Elliot Frink, Ex'r,	50 00
	890 71

#### MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Falmouth, 1st cong. church and so.	308 80
Truro, Cong. ch. and so.	30 00
Waquoit, do.	3 50—342 30
Berkshire co. Aux. So. H. G. Davis, Tr.	
Pittsfield, James L. Ensign,	100 00
Boston, S. A. Danforth, Agent,	
Essex st. ch. and so. 4,900; m. c. 74,83; children of mater. asso. 2;	5,026 83
Old South ch. and so. 4,718,73; m. c. 110,26;	4,828 99
Park st. ch. and so. gent. 1,616; ladies, 832,83; m. c. 50,30; youth's miss. asso. 30;	2,529,13
Bowdoin st. ch. and so. gent. 1,037; la. 324,50; m. c. 117,26;	



juvenile miss. asso. for native teacher in Miss Fisk's school, 25;	1,503 76
Shawmut ch. and so.	1,401 00
Mt. Vernon ch. and so. 1,343.70;	
s. s. 25;	1,368 70
Central ch. and so. 800.80; m. c. 16.06;	816 88
Phillips ch. and so.	770 50
Salem st. ch. and so.	500 07
Maverick ch. and so.	476 79
Berkeley st. ch. and so.	150 91
United m. c.	122 69
H. D. 3; an aged lady, 5; a friend, 25; other donations, particulars of wh. have been published, 260.50;	293 50
	19,789 66
Ded. prev. ack.	15,364 11-4,425 55
Essex co.	
Amesbury and Salisbury, La. miss. so.	15 00
Andover, West par. 121.97; m. c. 26.77; to cons. LUCY P. SHATTUCK an H. M.; Theol. sem. ch. and students, 113;	261 74
Ballardvale, Cong. ch.	15 00
Danvers, 1st cong. ch. la. 88.25; gent. 75.00;	164 15
Groveland, Cong. ch. and so.	25 35
Lowell, 1st do. (of which to cons. MYRA B. CHILD an H. M. 160;)	456 35
Lynn, 1st cong. ch. and so. m. c.	10 00
Methuen, Cong. ch. to cons. Mrs. E. H. GREELEY an H. M.	156 11
North Beverly, Cong. ch. m. c. 9;	
Rev. E. W. Harrington, 15;	24 00
Topsfield, Cong. ch. and so.	123 10-1,256 89
Essex co. North Aux. So. J. Caldwell, Tr.	
Belleville, Rev. Mr. Fisk's so.	1 50
Georgetown, Rev. Mr. Beecher's so.	30 83
Haverhill, Centre cong. ch. and so. to cons. JAMES S. AMES an H. M.	110 60
Newbury, Rev. Mr. Thurston's so.	27 00
Newburyport, A friend to cons. JOHN SUMNER an H. M.	100 00
West Newbury, Cong. ch. and so.	42 00-311 90
Essex co. South Aux. So. C. M. Richardson, Tr.	
Danvers, Maple st. ch. to cons. Mrs. EMELINE P. BLACK an H. M.	121 80
Essex, Cong. ch. to cons. JOHN S. BURNHAM an H. M.	100 00-221 89
Franklin co. Aux. So. L. Merriam, Tr.	
South Deerfield, 1st cong. ch. and so. m. c.	32 18
Sunderland, A friend,	10 00-42 18
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Longmeadow, La. sewing circle, 62; m. c. 35;	97 00
Springfield, 1st ch. 70.37; m. c. 54.13; South ch. 20.08;	144 88
West Springfield, 1st ch. m. c.	21 22
	263 10
Ded. for printing,	21 00-242 10
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, College ch. (of which to cons. Rev. EDWARD P. CROWELL an H. M. 50;) 355.15; 1st par. la. and gent. benev. asso. (of wh. with prev. dona. fr. Luke Sweetser to cons. Mrs. J. HOWARD SWEETSER an H. M. 50;) 159.42;	521 57
L. H. 2; a friend, 5;	
Cummington, Village ch.	23.64;
Clarissa Briggs, 50;	73 64
Granby, Cong. ch. m. c.	54 21
Hadley, North do. 7; a friend 25;	32 00
South Hadley, 1st cong. ch.	160 00
Northampton, do. do. m. c. 107.21;	
Edwards ch. 42.21;	149 42
Westhampton, Cong. ch.	27 02
Southampton, do.	36 47
Williamsburg, do. m. c.	31 52-1,085 85
Middlesex co.	
Auburndale, A bal.	5 00

Burlington, Cong. ch.	6 00
Cambridge, Shepard cong. ch. 505;	
la. miss. sew. circle 33;	535 00
Cambridgeport, 1st evan. cong. ch. and so.	189 00
East Cambridge, Evan. cong. ch. m. c.	13 67
Groton, Union ortho. ch. and so. m. c.	36 03
Harvard, A friend,	15 00
Holliston, Cong. ch. m. c.	93 29
Littleton, Cong. ch. and so.	33 49
Medford, do.	25 00
Melrose, Ortho. cong. ch. and so. (in part)	27 07
Newton, A friend,	10 00
North Cambridge, Holmes chapel m. c.	18 34
Pepperell, Cong. ch.	41 00
Sherborn, do.	20 00
Shirley, Cong. ch. m. c.	3 00
South Malden, Winthrop ch. and so m. c.	8 89
South Natick, Cong. ch.	7 00
Townsend,	15 00
Westford, Union cong. ch. and so. Wilmington, Cong. ch. and so.	6 25
159.12; la. asso. 32.25; m. c. 35.13; to cons. Mrs. EMILY M. SKILTON and REBECCA EAMES H. M.	217 50-1,325 43
Norfolk co.	
Brookline, Harvard ch. and so. 743; m. c. 85.62;	828 62
North Wrentham, Cong. ch.	12 00
Roxbury, Eliot ch. m. c. 11.77;	
Vine st. m. c. 37.64;	49 41
West Roxbury, South evan. cong. ch. and so. m. c.	40 48-930 51
Old Colony Aux. So.	
Mattapoisett, Cong. ch. and so.	20 54
New Bedford, 1st do.	20 00
North Middleboro', Cong. ch. m. c. 18	00
Rochester, Cong. ch. m. c. 19.25;	
la. miss. asso. 13.75;	33 00-91 54
Palestine Miss. So. E. Alden, Tr.	
Easton, Cong. ch. and so.	65 50
Hanover, do.	10 00
South Braintree, Sewing Circle,	7 00
Weymouth, 1st ch. 81.12; m. c. 19.79;	100 91-183 41
Taunton and vic.	
Attleboro', Miss Field,	1 00
Fall River, Carrie Borden,	50 00
Taunton, Mr. and Mrs. Richmond,	3 00-54 00
Worcester co. Central Asso. W. R. Hooper, Tr.	
Auburn, Swan Knowlton to cons. Mrs. SARAH E. KENDALL an H. M.	100 00
Worcester, Parley Goddard, present payment on account of a bequest in his will,	500 00-600 00
	11,213 37
A friend, 1; do. 1;	2 60
Chelsea, Winnisimmet ch. and so. m. c. 33.75; Broadway ch. and so. m. c. 16.26;	56 01
"Hope and Faith," a free-will offering from two friends,	1,837 02
Mass. Home Miss. So. Income from Mrs. Osborne's legacy for prop. the gospel among the Indians of North America,	91 00-1,986 03
	13,199 40
Legacies.—Granby, Samuel Ayers, by Osmyn Baker, Ex'r, 1,000; less int. and exchange, 31.21;	968 79
Longmeadow, William White, by J. C. Bridgman,	100 00
Waltham, Joanna Bond, by William G. Scammon,	100 00-1,168 79
	14,368 19
RHODE ISLAND.	
Barrington, Cong. ch. and so.	120 00
Newport, Lucy Reed,	15 00

Providence, G. H. C. to cons. DANIEL FROST, of Canterbury, Conn.  
an H. M. 100 00—235 00

## CONNECTICUT.

Fairfield co. East Aux. So.  
Bridgeport, 1st cong. ch. miss. and  
benef. so. 49 05  
Danbury, Mrs. Catharine Stevens, 10 00—59 05  
Fairfield co. West Aux. So. C. Marvin, Tr.  
South Norwalk, Cong. ch. and so. 29 00  
Hartford co. Aux. So. A. G. Hammond, Tr.  
East Windsor Hill, Cong. ch. 15 20  
Granby, Cong. ch. and so. 32 00  
Hartford, Centre ch. m. c. 9 77  
Manchester, 2d cong. ch. 84 00  
Plainville, m. c. 25 00  
Simsbury, Cong. ch. 46 14  
Windsor, 1st cong. ch. 40 00  
West Avon, D. Humphrey, 5 00—257 11  
Hartford co. South Aux. So. H. S. Ward, Tr.  
Middletown, 1st cong. ch. gent.  
and la. 6; South ch. do. 45,20; 51 20  
New Britain, So. ch. and so. m. c. 36 00—87 20  
Litchfield co. Aux. So. G. C. Woodruff, Tr.  
New Milford, Cong. ch. 138,70; incor-  
rectly reported in the June Herald as  
from Mass.  
Terryville, Cong. ch. m. c. 12 00  
Winchester Centre, 3 00  
West Winstead, Coll. m. c. 163 25—184 25  
Middlesex Asso. J. Marvin, Tr.  
East Haddam, 1st cong. ch. m. c. 22 00  
Essex, Cong. ch. m. c. 60 00  
Middle Haddam, 1st cong. ch. and  
so. 5 00  
Old Lyme, Miss Mary Sill to cons.  
HORACE L. SILL an H. M. 100 00—187 00  
New Haven City Aux. So. F. T. Jarman, Agent.  
New Haven, North and Centre chs. uni-  
ted m. c. 47,14; Centre ch. a friend to  
cons. ARTHUR ROBINSON an H. M.  
100; Yale college, m. c. 18,12; Chapel  
st. ch. m. c. 5,89; Davenport chapel,  
m. c. 4,50; Mr. and Mrs. Edward E.  
Salisbury, for printing and circulating  
the Scriptures in Turkey, 200; 375 65  
New Haven co. West Conso. A. Townsend, Tr.  
Waterbury, 1st cong. ch. 16,64;  
2d cong. ch. m. c. 23,14; Mrs.  
Kellogg, 2; 41 78  
Westville, by F. T. Jarman, 2 00—43 78  
New London and vic. and Norwich and vic.  
Aux. So. F. A. Perkins and C. Butler, Trs.  
Groton Bank, Cong. ch. and so. 44 60  
Norwich, Rev. H. C. Hayden, 5 00  
Stonington, 2d cong. ch. 20 00—69 60  
Tolland co. Aux. So. E. B. Preston, Tr.  
Stafford Springs, Cong. ch. to cons. WAL-  
LACE G. FOWLER an H. M. 148 37  
1,432 01  
**Legacies.**—Greenwich, Miss Sarah  
Lewis, by T. L. Mason and Al-  
fred Edwards, Ex'rs, 1,000 00  
Hartford, Miss Abby Beach, by  
John Beach, Ex'r, 100 00  
New Haven, Ephraim G. Swift, by  
Judson Canfield, Ex'r, 1,887 45—2,987 45  
4,419 46

## NEW YORK.

Buffalo and vic. Aux. So. H. Stillman, Agent.  
Buffalo, Lafayette st. pres. ch. 140 00  
Lancaster, Ch. 39 90  
Westminster, do. 30 00—209 90  
Geneva and vic. Aux. So. A. Merrell, Agent.  
Milo, Mrs. Hester Ayers, 22 50  
New Haven, Job Doud, 20 00  
Phelps, 1st pres. ch. 11 38  
53 88  
Ded. ex. 16—53 72  
New York and Brooklyn Aux. So. A. Merwin, Tr.  
(Of wh. from T. B. Gunning, 50; W. T.  
Booth, 100; Mrs. C. R. Robert and  
Mrs. Jane R. Corning, for Miss West,  
150; "little Helen H. Rogers," dec'd,

savings for missionaries, 3,12; S. B.  
Chittenden, 250; a lady, for Africa,  
20; do. for Turkey, 5; Mrs. W. G.  
Bull, 150; Mrs. H. I. to cons. ELIZA  
DICK and Mrs. HESTER A. SUMNER  
H. M. 200; 1st pres. ch. Brooklyn, (in  
part,) 331,04; Armstrong juv. miss. so.  
for debt, 10; a friend. to cons. Rev.  
JOHN B. REEVE and Rev. SAMUEL  
WYCKOFF H. M. 100; Mrs. O. B.  
Munn, 25; W. L. King, 250; Thomas  
Denny, 50; Thomas Denny, Jr. 25;  
J. P. Crosby, 25; W. Allen Butler, 50;  
H. Griffin, 25; A. B. Iverson, 25; Da-  
vid Wesson, 100; W. Hastings, 50;  
Rev. C. S. Robinson, 50; S. Hutch-  
inson, 30; N. T. Sweetzcy, 25; Mrs. A.  
P. Sheldon, 25; Mrs. A. Wright, 30;  
a lay missionary, avails of gold specta-  
cles and buttons, 6,65; Clinton avenue  
cong. ch. Brooklyn, (in part,) 413;  
Geo. F. Betts, to cons. Mrs. CAROLINE  
A. BETTS an H. M. 100; 2,992 13  
Oneida co. Aux. So. J. E. Warner, Tr.  
Augusta, Cong. ch. 24 00  
3,279 75

Amenia City, Pres. ch. 19 60  
Amsterdam, Rev. A. L. Chapin and  
wife, 15 00  
Canterbury, Pres. ch. 20; A. S. 5; 25 00  
Commaack, Cong. ch. 5 00  
Cohoes, Pres. ch. 55 00  
Constantia, A friend, 3 00  
Cooperstown, Fem. miss. so. of C. and  
vic. which with other dona. cons.  
Mrs. C. F. BARROWS an H. M.  
50,36; pres. ch. 30; 80 36  
Durham, 1st pres. ch. m. c. 25 00  
East Hamburg, Rev. J. R. Bourne, 2 00  
East Nassau and Brainard, Pres. ch. 20 00  
Edinburg, Cong. ch. 7 00  
Fulton, Mrs. Harriet W. Walker,  
dec'd, 15 00  
Greenville, Pres. ch. m. c. 34; T. H.  
Wakely, 10; 44 00  
Jewett, 1st pres. ch. m. c. 10 00  
Helena, L. Kibly, 5 00  
Hudson, Pres. ch. 42 06  
LeRoy, C. S. for the debt, 4 00  
Middletown, A member of the pres.  
ch. 100 00  
Millville, Pres. ch. m. c. 5 00  
Morrissania, J. Mann, 10; Mrs. C.  
Mann, 5; 15 00  
New York city, A lady over eighty  
years of age, 20; the price of a  
horse, for Eastern Turkey, 300; 320 00  
Pike, 1st pres. ch. 10 00  
Poughkeepsie, Pres. ch. 32 87  
Saugerties, Cong. ch. 11 00  
Schnectady, 1st do. 30 00  
Springfield, A thank-offering from a  
mother and her daughter, 300 00—1,136 29  
4,471 04

**Legacies.**—Fulton, A Darrow, by J.  
E. Dutton, Ex'r, 250 00  
Troy, Benj. and Maria Talmadge, by  
Mrs. M. J. Cushman, 301 98—501 98  
4,918 02

## NEW JERSEY.

Boonton, Pres. ch. 10 63  
Franklin, 1st do. 46 00  
Newark, 6th do. Mrs. SARAH M.  
CHAPMAN, wh. with prev. dona.  
cons. her an H. M. 50 00  
Orange, 1st pres. ch. m. c. 16 04  
Parsippany, Mrs. L. Righter, 8 00  
Rockaway, Pres. ch. 44 00—174 67

## PENNSYLVANIA.

By Samuel Work, Agent.  
Philadelphia, Coates st. pres. ch. 20; Miss  
Leuter, 20; Buttonwood st. ch. Miss  
Hinkle, 1; 1st pres. ch. Miss Roylan,  
5; Calvary ch. 154; J. H. Williams, 10;

Pine st. ch. m. c. 39,95; Misses Bus-	
sion, 4,50; a friend, 5,05;	250 50
Belle Valley, Mrs. Russell,	4 00
Carbondale, Pres. ch. Mrs. Lathrop,	5 00
Montrose, do.	6 00
North East, m. c.	36 00
Philadelphia, H. B. Lincoln, 250; a	
laboring female, 5;	255 00
Pleasant Mount, Rev. A. G. Beebe,	5 00
Wellsboro', Pres. ch.	16 00—327 00
	586 50

## DELAWARE.

Wilmington, Hanover st. ch.	44 84
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## MARYLAND.

Annapolis, James Stuart Baltimore,	12 50
Baltimore, 1st Constitutional pres. ch.	75 00—87 50

## OHIO.

By G. L. Weed, Agent.	
Cincinnati, 3d pres. ch. of wh. fr.	
P. Hinkle to cons. FLORA SAGE	
an H. M. 180; m. c. 8,80; 1st	
ortho. cong. ch. Wm. F. Church	
to cons. SUMNER U. CHURCH, of	
Middlefield, Mass. an H. M. 100;	
2d pres. ch. m. c. 7;	295 80
Christiansburg, Rev. J. Martin,	1 00
Columbus, 2d pres. ch. m. c.	10 34
Walnut Hills, Lane sem. ch. m. c.	5 00
	312 14
Ded. ex.	50—311 64

By Rev. S. G. Clark, Agent.	
Austintown, L. Brewster,	10 00
Bowling Green,	4 61
Brownhelm,	9 00
Hampden,	3 00
Lyme,	5 25
Newburgh, wh. with prev. dona.	
cons. THOMAS CAINE an H. M.	2 06
North Amherst,	1 50
Oleana,	10 59
Orwell, Bal.	50
Plain,	5 00
Ruggles, Coll. 27; N. Carter and	
fam. 10,50; Rev. J. McCathan,	
10;	47 50
Solon,	6 00
Tallmadge, D. Preston,	10 00
Williamsfield, M. L.	1 00—116 01
Cincinnati, Adelphos,	100 00
Cuyahoga Falls, Rev. William Han-	
ford and wife, to cons. Rev. JAMES	
R. WRIGHT, of Ridgefield Corners,	
Henry Co. Ohio, an H. M.	50 00
Elyria, Pres. ch.	100 18
Paddy's Run, Unknown,	2 00—252 18
	679 83

## MICHIGAN.

By Rev. S. G. Clark, Agent.	
Brady,	5 00
Erie and Lasalle,	5 00
Stony Creek,	30 00
Tecumseh,	26 50—66 50
By J. O. Seeley.	
Ann Arbor, Cong. ch.	5 50
Hudson, do.	40 00
Memphis, do.	4 00
Romeo, do. to cons. CARO-	
LINE E. HULSART an H. M.	116 93
	166 48
Ded. ex.	3 52—162 96
Byron, 1st pres. ch. 4; Rev. C. Os-	
born, 10;	14 00
Ionia, Pres. ch.	3 00
Jonesville, do.	4 58
Mason, Rev. H. Kittredge and fam.	10 00
Monroe, Pres. ch. 20,75; William H.	
Boyd, wh. with prev. dona. cons.	
IRVING P. BOYD an H. M. 50;	70 75
Unadilla, Pres. ch.	5 00—107 33
	336 79

## INDIANA.

By G. L. Weed, Tr.	
Danville, Pres. ch.	25 50
Crawfordsville, Mrs. F. Howe,	10 00
	35 50

## ILLINOIS.

By Rev. C. Clark, Agent.	
Clearville, Cong. ch.	5 00
Lee Centre, do. (in part)	9 08
Marengo, do.	8 00
Rolo, Rev. R. M. Pearson,	10 00—32 03
Chicago, 1st pres. ch. 120; a mem-	
ber of the New England ch. 100;	220 00
Quincy, German evan. cong. ch.	15 00
Waverly, Cong. ch.	40 00—275 00
	307 68

## MISSOURI.

St. Louis, 1st Trin. cong. ch. (in part)	20 00
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## WISCONSIN.

By Rev. C. Clark, Agent.	
Lodi, Pres. ch.	10 00
Summit, do.	10 00
	20 00

## IOWA.

By Rev. C. Clark, Agent.	
Dubuque, Pres. ch.	33 20
Grinnell, Missionary asso.	10 00
Lima, Miss E. A. Hyde, 1; less dis.	
20c.;	80
Maquoketa, Rev. N. Noerr,	3 00
Mitchell, m. c.	1 12—14 92
	48 12

## ALABAMA.

Mobile, Mrs. C. V. Hale,	30 00
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## SOUTH CAROLINA.

Charleston, R. W. B.	20 00
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## MINNESOTA.

St. Paul, Plymouth cong. ch.	7 00
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## OREGON.

Oregon City, 1st cong. ch. m. c.	8 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Toronto, C. W., 2d cong. ch. by S. Work,	50 00
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## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . .	\$192 21
NEW HAMPSHIRE, . . . . .	23 49
VERMONT, . . . . .	45 23
MASSACHUSETTS, . . . . .	72 00
RHODE ISLAND, . . . . .	26 00
CONNECTICUT, . . . . .	48 49
NEW YORK, . . . . .	41 00
NEW JERSEY, . . . . .	100 00
PENNSYLVANIA, . . . . .	35 00
MARYLAND, . . . . .	75 00
OHIO, . . . . .	14 93
MICHIGAN, . . . . .	103 00
ILLINOIS, . . . . .	63 79
IOWA, . . . . .	15 00
OREGON, . . . . .	1 30
	856 44

Donations received in May,	24,656 82
Legacies,	4,813 22

\$29,470 04

3¢ TOTAL from August 1st to	
May 31st,	\$208,992 29

## DONATIONS IN CLOTHING, &amp;c.

West Charleston, Vt., Clothing.





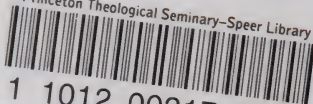
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